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THE VEDIC MAGAZ

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Gurukula Samachar.

Prof. RAMA DEVA, B. A., M. R

SHRAWAN, 1971.

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RABINDRANATH TAGORE—A sketc
an appreciation of his works with a frontisp
MRS. SAROJINI NAIDU—A
appreciation of

able of Contents.

SHRAWAN, 1971.

PAGES.

Thought for the Month.—By Madam Elizabeth Arnold 82

Notes—

(*i*) Hearty Congratulations ... 84
(*ii*) A New Arya Bhasha (Hindi) Weekly 85
(*iii*) Patriotism—Old and New ...
(*iv*) The Comparative Merits of Vegetarian and Flesh Diet ...
(*v*) Ministers' Wives—Black and White
(*vi*) A Scathing Denunciation of Modern Civilization ...
(*vii*) The Late B. Ganga Prasad Varm
(*viii*) Christianity and Political Prog
(*ix*) Sir Oliver Lodge and Yoga
(*x*) Occultism and Law Courts

—*A Visit to 'Rummin Devi,' or th Place of Gautam Buddha*—By Ganga Prasad, M. A. ...

—*Prachar in Foreign Countries*—Parmanand, M. A. ...

—*The Mission of World Re their Founders*—By Mrs. J of the Bahai Movement

—*Insectivorous Plants*—By Das Gupta, Editor, Poona College Magazine

—*The Life of Swami Day IV*—By Professor T

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PAGES.

82

Naoroji.	K. T. Telang.	84
Mehta.	Surendranath Banerjea	85
Edulji Wacha.	Romesh Chunder Dutt.	
Govind Ranade.	Ananda Mohan Bose.	
krishna	W. C. Bonnerjee.	
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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

VOL. VIII. | SHRAWAN, 1971. | No. 2.

Permeators.

Just as the human body is interspersed with arteries and veins which convey blood to all its parts and feed the whole, so—in the macro-

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cosmic world—those who carry the faculties of divine perception and reception, *viz*, humans, are but the vessels used by the Generator (the Tat,) as containers and permeators of His many subtle forces in the universe.

For, by human agency it is that Love Light and Knowledge are conveyed throughout the vast body of gross matter.

The life-giving Vak is the blood, the Rishis are the conveying arteries, whilst we of the outermost edge are the little veins pulsing the other forms of matter with resultant Love.

ELIZABETH ARNOLD.

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NOTES.

HEARTY CONGRATULATIONS.

The name of Kumari Vidyawati Seth is pretty well familiar to our readers. She has been a valued contributress to the pages of the *Vedic Magazine* for the last 3 or 4 years and we know that her short sweet and pithy articles have been deeply appreciated and widely commented upon. Kumari Vidyawati has this year successfully passed the B. A. Examination of the Allahabad University. Although the Hindu Community of Upper India boasts so much of its culture and enlightenment, she is the first Hindu lady from the Punjab and the United Provinces to attain that distinction. It is gratifying to learn that the first Hindu lady graduate from Hindustan proper is an Arya Samajist by faith as was the first lady who passed the Shastri Examination of the Punjab University—Kumari Satyawati Devi. We have the honour to know Kumari Vidyawati personally. She is a genuine Brahmcharni leading an austere life of rigid discipline and possessed in a remarkable degree of religious earnestness and culture of the soul. Her faith in the eternal Vedic Religion is resolute and she is full of enthusiasm for the holy cause which is positively catching. Her talents are remarkable and she looks forward eagerly to opportunities for the service of her church, her motherland and her sex. On behalf of the staff and constituents of her own Magazine, we offer our dearly beloved sister heartfelt congratulations on her remarkable success and pray to the Lord of Vows to arm her with invincible strength to consecrate her life to the amelioration of the condition of her sex and the furtherance of the holy and uplifting mission of Dayananda.

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A NEW ARYA BHASHA (Hindi) WEEKLY.

It is now an admitted fact in certain circles that Hindi is bound to become the *lingua franca* of India. The Arya Samaj has done much to convert to this view the recalicitrant and to fill despairing hearts with hopefulness and rejoicing. It was, therefore, an awful scandal that up to this time not a single high class Hindi weekly was issued at Lahore, the centre of Arya Samajic propaganda. That standing reproach will now be wiped off and the long-felt desideratum is about to be supplied. Pandit Yajna Datta Vidyalankar (Gurukula Hardwar) has announced his intention of bringing out a high class Hindi Weekly. It will be the first Hindi weekly of its kind in India. It will be conducted on the lines of the *Indian World* and the *Commonweal*. Besides bright and sparkling notes bubbling up with quiet humour characteristic of Pandit Yajna Datta's easy, pleasant and flowing style, there will be in each issue one or two original articles on sociological, religious and historical subjects or on current politics. Pandit Yajna Datta is an exceptionally brilliant graduate of the Gurukula University. His special subject is Economics and he is also deeply read in modern History and Political Philosophy. He wields a facile pen and is in every way a bright and distinguished Gurukulite of whom his *Alma Mater* is justly proud. In the Punjab, with very few notable exceptions, vernacular weeklies are edited by men of fourth rate intellectual calibre. Pandit Yajna Datta will, in fact, be the second Graduate Editor in the ranks of the vernacular Hindu journalism of the Punjab—the first being Mr. Krishna, B. A., Secretary Arya Pritinidhi Sabha, Punjab, who is editor of our excellent contemporary of the *Prakash*. Of course we do not include the Imperial town of Delhi in the Punjab, for if we did, we would gladly mention the name of another graduate editor of a Hindi Weekly—Pandit Harish Chandra Vidyalankar who is editing with conspicuous ability the

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Sadharma Pracharak, which is the oldest Arya Samajic paper. Altogether we feel that it is a welcome sign of the times that men of the intellectual equipment of Pandit Yajna Datta are taking to vernacular journalism—it is vernacular journalism which voices the aspirations and gives shape and form to the vague and undefined yearnings of the masses and creates among them a feeling of national unity and common political existence. We wish the *Prabhat*—for that is the name of the new venture—every success and hope that the Hindi knowing public will liberally extend its patronage to it. The offices of both the Editor and the Manager are located at Lahore.

PATRIOTISM—OLD AND NEW.

Patriotism is a lofty and exalted sentiment. It has been extolled in the Holy Vedas. Properly understood, it means love of the motherland considered as a portion of the habitable globe—the abode of the human race which is an organism which must be served by every limb with a view to its own well-being which is involved in and depends upon collective well-being. Love of one's own nation is, therefore, a stepping stone to love of humanity. Patriotism ought, then, to lead to cosmopolitanism just as training in service of the family leads to capacity for participation in the civic life of the community which ought, in its turn, to lead to opportunities for national service. But in the West, because occidental civilization is based upon no ethical principles, patriotism has had a nasty smell about it. It has been synonymous with communal selfishness, racial hatred and exploitation of the resources of weaker nations for the benefit of the stronger races. The *Forum* for May thus beautifully sums up all the unsavoury associations connected with this holy word in the materialistic West:—

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"Patriotism consists in giving vent to personal hatred and spleen; in appealing to every form of crude race-prejudice; in exploiting the stupid and ignoring the intelligent; in vilifying the few statesmen we have who comprehend and worthily represent the true ideals of the nation, in suppressing the facts and elaborating the fallacies; and, generally and conclusively in observing on all occasions the spirit and principles that fitly characterise the yellow press."

It is not for the first time that the perversion of the lofty sentiment of patriotism in the West has been thus caustically commented upon. This is a reproach of long standing. Herbert Spencer also raised his powerful voice against the abuse of the term 'patriotism' and its use for communal self-interest and class selfishness or organised exploitation. The following is a quotation from his posthumous work "Facts and Comments":—

"To me the cry "our country, right or wrong" seems detestable. By association with love of country the sentiment it expresses gains a certain justification..... .....suppose it (our country) is doing something which, by the hypothesis, is admitted to be wrong. What is then the implication of the cry? The right is on the side of those who oppose us, the wrong is on our side. How in that case is to be expressed the so-called patriotic wish? Evidently the words must stand—"Down with the right, up with the wrong!" Now in other relations this combination of aims implies the acme of wickedness. In the minds of past men there existed, and there still exists in many minds, a belief in a personalized principle of evil—a Being going up and down in the world everywhere fighting against the good and helping the bad to triumph. Can there be more briefly expressed the aim of that being than in the words—"Up with the wrong and down with the right"? Do the so-called patriots like the endorsement?"

It was perhaps Dr. Johnson, who defined patriotism as a scoundral's last refuge. In modern times, however, the term "country" stands for the upper classes. The danger is—and it is not an imaginary danger—that some day the masses of the different Western countries will combine against the classes. There is keen rivalry between Ger-

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many and England, *i.e.*, between the ruling castes of the two nations. Discussions at a meeting of a Socialist Congress held in Germany sometime back clearly showed, however, that in the event of war it was by no means certain that the *people* of Germany would respond to the call of their capitalist Government for arms. If these apprehensions are realised, what will become of patriotism as now understood? The basic principles of occidental civilisation require to be radically altered. Let *Dharma* or righteousness be the mainspring of corporate conduct and *ahinsa* or beneficent intention the vivifying and informing norm of judgment and then patriotism will regain its holy and sacred significance and become a sentiment worthy of veneration—it will become a truly religious feeling.

The Comparative Merits of Vegetarian and Flesh Diet.

The following from the *Leader* will, doubtless, interest our readers :—

"To test the correctness of the opinion that meat gives strength, and the comparative endurance of those who used meat and eggs in abundance and those who used them sparingly or not at all, an experiment was made with forty-nine subjects, half of whom were Yale students. Writes Mr. Irving Fisher, Professor of political economy, Yale University, in the *Herald of the Golden Age*. The tests were gymnastic tests of various kinds, the most striking being what is called deep knee bending, or *Baithaki* in vernacular parlance. It consisted in stooping and raising oneself again without stopping as often as possible. It was found that those who used meat and eggs could in a few cases only do the knee bending more than 500 times. Some of them fainted before this figure could be reached, and there were others who could not stand up after reaching a much smaller figure. In fact they were so fatigued that in descending the gymnasium stairs after the tests, they had to be supported down the stairs. Among the heavy meat eaters only 2 or 3 were able to do knee bending more than 500 times. In the case of these who used these foods sparingly or none at all, it was found that most of them were able to exceed the 500

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figure, and a large number exceeded 1,000. One Yale student, it is stated, who had taken no meat for two years, did the exercise 1,800 times. Another subject did it 2,400 times. These subjects did not at all feel injured after the tests. The conclusion to be drawn from the above facts, is not that non-meat—eating people are stronger than the meat-eating, but that the former possess much greater powers of endurance than the latter. As a well-known fact, it has been found that Indian soldiers, who live mostly on what is called vegeterian diet, show extraordinary powers of endurance, when in active field service, much more than the European soldiers do, who live mostly on meat diet. The Indian soldier can endure greater privations and suffering, and can discharge his heavy duties on the field with one meal a day, consisting of bread or gram only, whereas the white soldier requires an elaborate commissariat arrangement to keep him in a fit fighting condition. The food value of vegetarian diet therefore is much greater than that of meat diet. Professor Irving lays stress on the economic side of the question, and has in that connection the following observations to make which deserve to be seriously thought over :—

The benefits which working men might obtain from the practice of rational dietetics as well as of other hygiene, in ridding themselves of fatigue and sickness, is incalculable. Incalculable, too, would be the total saving to the working people resulting from a general adoption of diet principles which tend to the diminished use of the more expensive foods, and to the reduction in the quantity of all foods The working man, therefore, more perhaps than any other person in the community, should take an active interest and active part in the modern great movement to improve the national health."

Ministers' Wives—Black and White.

Modern degenerate Christianity, as we have said repeatedly, has failed miserably to solve the problem of colour. It is a white man's religion and there is nothing but indignity and insult on the part of some of its white adherents for coloured people who may join its ranks. The following shameful incident taken from a letter that has appeared in the *African Times and Oriental Review* for May 19th speaks for itself.

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"The wife of our District Chairman was heard remonstrating with a sidesman for conducting a native lady (a wife of a Wesleyan minister —a minister who acted as the chairman's deputy in that very Church last year) to the mission pew where she (Mrs. Griffin), the Rev. Griffin and three other Europeans were sitting, and there was space available.

She felt very much offended; and being unable to express her feelings, requested the Senior Society Steward to warn his assistant against the recurrence of what seemed to her a highly reprehensible conduct on the part of a sidesman, who led a Native lady to a pew white people were occupying.

If this pew is indeed a mission pew, reserved for ministers and their families, wherein lies the blame of that man who led the wife of a native minister to a pew she is rightly entitled to occupy, if it is not to be inferred that the segregation infection has found its way even into Wesleyan Methodism exemplified through this action of the wife of our District Chairman."

Will not the money wasted in fruitless attempts to evangelise the heathens be better spent if it is expended for the purpose of Christianising the white heathens who have enlisted under the banner of the Asiatic Christ and yet are using Christ's Church for the purpose of pouring contempt and scorn upon the race to which Christ belonged? What nice worship do they pay to the man-God by regarding the race to which he belonged accursed?

A SCATHING DENUNCIATION OF MODERN CIVILIZATION.

The address which the Revd. R. T. Campbell, M. A. delivered in the City Temple London on May 13, 1914 is a bold and remarkable pronouncement. It is a slashing condemnation of the dominant spirit of irreverence and irreligiousness which obtains in the West. Said the Revd. Gentleman :—

"People do not go to Church as a matter of course as they used to, nor are they as willing as their forebears to identify themselves with

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the Church, and make it the centre of their life. The complaint is frequently made that when the fathers who have been the mainstay of a Christian cause pass away, their sons do not come forward to take their place, if they do not drift away altogether or they are, at any rate, more lukewarm in the service they render, and less disposed to shoulder responsibility. The culture of the devout life is not as systematically pursued as in earlier times."

It is clear, then, that Christianity is on the wane. Some of its dogmas conflict with the clear and proven doctrines of science. The result is horrible. People are without spiritual ministrations and without a religion. Bereft of the solace of religion, the modern world is drifting headlong towards materialism. Continued the Revd. gentleman:—

"No, what is the matter is that the present age is intensely secular in its activities and aims, and for the time being is so absorbed in questions of material progress as to leave itself little or no capacity for attending to higher things.....

.....It is a very serious thing, all this emphasis upon the outside of life; this general assumption that the only practical thing in life is to make sure of a sufficiency of this world's goods is very deleterious to the higher claims of the soul. Men have got to find out their mistake, and unless I utterly misjudge the situation, there are signs that they are already beginning to do it. They see that the wonderful labour-saving, wealth-increasing inventions of the last few decades have not made life easier for us, they have made it harder. We go at a fiercer pace, the burdens we carry are heavier, the strain up on brain and nerve is ever greater and greater. Do you think we shall go on with that for ever? Will not the time come when society at large will pause and ask itself whether its material gains are worth the cost, whether it has really solved the problem of living, or whether it has not voluntarily involved itself in slavery as grievous in its way as any known of old? It is starving itself spiritually, and does not know it, like the poor creatures in some slum neighbourhoods who starve themselves bodily through ignorance as to what is nutrifying food; people who could live in health on four a day, if they only knew to expend it properly, kill themselves by living on tea that has been brewed for hours at a stretch, accompanied by dreadful indigestible concoctions of bad meat and worse confectionary."

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Revd. Campbell, then, appeals to the church for deepening its life and its corporate consciousness of the presence of God and reminds it that its first duty is to witness for the Eternal. But the Church cannot respond to the appeal. The so-called Christian Church is now played out. As a force for the betterment of humanity it is dead and ineffective. It does not satisfy the intellectual demands of the age and in this enlightened age no system of religion can make headway which comes into conflict with Modern Thought —truths verified in the laboratory and measured out with mathematical exactitude by means of delicate instruments. The world can no longer believe in the Mosaic chronology. Nor can it believe any longer that at the command of a prophet the revolution of the earth round the sun was stopped or thata virgin gave birth to a child or that all conception after the sacrament of marriage is not immaculate. Modern degenerate Christianity has had its day. There is but one religion in the world that can satisfy the spiritual yearnings of modern civilized man, and that is the Vedic Religion A religion that could be believed in by philosophers like Kapila, the first protagonist of the Evolutionary Hypothesis, Kanada, the first known expositor of the Theory of Sound and the Emission Theory of Light, Gautama, the first author of a System of Deductive Logic, Arya Bhatta the Newton of India, Charaka the first great Chemist and Physiologist, Jaimini, the first writer on the Laws of Interpretation, Manu, the greatest Lawgiver of Humanity, can surely satisfy the most intellectual of mankind. Churchianity the apostles of which imprisoned Galileo, discouraged the epoch-making discovery of Columbus, stripped and stoned Hypatia, persecuted Darwin, Huxley and Mill, established the Inquisition, devised the instrument of intellectual torture the *Index Exurgatorius* and burnt libraries and the modern expositors of which are powerless to abolish race and colour prejudice of most so-called Christians against Christians and non-Christians is doomed in spite of the paraphernalia of worldly pomp, state and magnificence of which it can boast.

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THE LATE B. GANGA PRASAD VARMA.

It pains us to have to record the death of Babu Ganga Prasad Varma, the foremost citizen of Lucknow and one of the acknowledged leaders of the national movement. That most beautiful city in India—Lucknow—owes not a little to the public spirit and civic talents of its premier citizen. The death occurred at Naini Tal where the deceased had gone to attend a meeting of the Sanitary Conference of of which he was a member. Babu Ganga Prasad was in the early days of his public life an active member of the Arya Samaj. Even when he ceased to be an active member, he retained interest in the same and faith in its mission. He vigorously supported the Arya Samaj in its darkest hours of peril. He visited the Gurukula twice—on one occasion he presided over one of the Annual Conferences which have now become the most interesting feature of the Gurukula Anniversary—and was a staunch supporter of the cause for which the Gurukula stands. We offer our sincere condolence to the survivors in their bereavement. It may console them to know that a whole nation mourns with them the loss of the illustrious head of their family. God's will be done on earth. The staff and students of the Gurukula met on the 27th of June to express their sense of loss at the death of Babu Ganga Prasad. The Principal delivered a short but pathetic speech and it was resolved to send a condolatory telegraphic message to Pandit Gokaran Misra. The Gurukula was closed for the rest of the day as a mark of respect to the memory of our distinguished leader.

Christianity and Political Progress.

In a recent issue while writing on this subject we cited the case of Red Indians whose political lot had been rendered worse and not improved by their adoption of Christianity. The fact of the matter is that some white Christians never acknowledge brotherhood with their coloured co-religionists and make every effort to keep them from the fruits of the labours of what is called Christendom. To-day

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we quote from an excellent article on "Christianity and Empire" contributed to the May number of the *United Empire* of London by Mr. A. Wyat Tiby. The italics are ours!

"From the first dawn of missionary effort in the European colonies indeed, this sharp division between colonist and missionary stood out conspicuous: *one of the great difficulties in the way was the almost inevitable opposition of white colonists or conquerors of savage lands to the work of the evangelists.* The worst enemies of Las Casas were not the redskins, but his own countrymen in the West Indies. The worst enemies of the French missionaries in Canada were not the savages who sometimes heard and sometimes slew them, but their own secular countrymen who swindled and sold alcoholic poison to the people of the Canadian forests, and "lost in a month the fruits of the toil and labour of thirty years." The worst enemies of the English missionaries in West and South Africa were the slavers and traders, men whose ravages made one poor savage say. *"God made the black men first and did not love us as He did the white men. He made you beautiful and gave you clothing, and guns and gunpowder, and horses and wagons, and many other things about which we know nothing. But towards us He had no heart."** The worst enemies of the English missionaries in the West Indies and the old American colonies were the English planters, few of whom would allow Christianity to be preached to their slaves.

The white colonists were Christians, or at least professed Christianity as their creed; many had their place of worship and contributed to the upkeep of a church or the maintenance of a minister of their religion; *but they had no wish for the natives to adopt their faith, although that faith insisted, in the sacred writings which they bound themselves to obey, on the catholicity of its aims and their duty.*

* * * * * * *

"The reason for the opposition between colonist and missionary is nevertheless simple. *Christianity taught the equality of all men before God; the colonist depended for his existence on the inequality of the native to himself.* Very often he had taken the natives' land, and although he had improved that land by his greater knowledge, the essential condition of its improvement was that he should be the master and the native be the servant, the slave, or the exile. From that position, which was inevitable in the nature of things, the white colonist could not depart;

*Livingstone.

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his whole existence in a new country depended on his keeping the mastery. Yet from his own opposite position also the missionary could not move. He cared little or nothing for the temporal supremacy of the white; but he cared very greatly for the equal chance of eternal salvation for all men, black and white alike. It was for this fundamental reason that Christianity and colonisation, the Church and the Empire, were frequently opposed."

* * * * * * *

"Yet the missionaries were themselves the agents, sometimes the unwitting and nearly always the unwilling agents, of European advance; the trader or the colonist often followed them and always vanquished them. In New Zealand the white teachers of the Maori opposed the coming of the colonists, but were quickly worsted in the struggle; in South Africa the missionary Mackenzie went down before Rhodes in Bechuanaland; the missionary pioneers in Nyasa could no longer rule the land when white planters came; the first missions in Mashonaland were soon followed by white settlers, and everywhere the white man settled and cultivated the soil, the missionary ideal of a Christian autocracy over converted natives vanished.

But not Christianity itself. It was changed, but not abolished, by the discord between white evangelists and white settlers."

* * * * * * *

"The missionaries disregarded the ties of race and colour, as indeed they were bound to do by their religion: and they denounced others who did not also disregard those ties. In this they were logical, but hardly wise; *for the trader and planter whom they opposed knew by experience, what the missionary did not, that racial supeiority and distinctions of colour were fundamental in human society.* Mostly the white colonists would not worship with the black converts, and their reluctance or refusal, which caused much sorrow and misgiving to the missionaries, was a warning to the newer native Christians of unexpected difficulties ahead. In quite another sense from that in which the words were spoken, it was correct, as a Canadian of the Huron tribe said to an old evangelist, that the natives "*inhabited a different world, and there ought therefore to be another paradise for them, and consequently another way by which to arrive.*"

It was in truth a different way the native Christian trod; for if the messengers of God had preached the equality of all men before Christ, *the example of their fellows Christians and white masters fell sadly behind the precept.* The fact that the European colonist would not enter the same place of worship with the coloured aboriginal convert showed that he

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would never acknowledge the equality on earth which he grudgingly allowed might be enforced in heaven ; white and black worshipped the same God in different churches, and communion between the two was found impossible. "Some whites say they will not receive the Cup of Salvation with us," confessed an African convert sadly to his pastor ; and indeed everywhere, even in the remote interior of Rhodesia, there was difficulty over the position of the black convert to the white man's creed. The white American democrat who acknowledged the equality of man refused to worship as an equal in the negro churches, he could not refuse to acknowledge that the negro whom he despised worshiped the same God with the same rites as himself. Nor could he advance the objection that the American negro churches added a political complexion to their energetic religious exercises ; an impartial and exhaustive inquiry proved that they made no attempt to engraft racial or colour hatred on the religion of universal love.

However that may be—for Ethiopianism had yet to prove itself by deeds—a racial and colour bar had shattered the catholicity of the new Christendom which so much effort had created ; and in this wise vanished once again the splendid hope and the elusive mirage of a universal Church."

Will coloured Indians, mostly Hindus, who are endangering their prospects of political progress take a warning from the fate of the red Indians and the Ethiopians? Modern Christianity is not for coloured races. Christ's message of equality is now only in the mouths of old hysterical women and sentimental clergymen. It does not influence statesmanship or the relations between whites, blacks, reds and yellows. Gunpowder and communal self-respect do that and a great blow is aimed at the latter when a coloured nation adopts Christianity. The living springs of traditional self-respect are dried up and contact with white co-religionists only convinces them of their "essential" and "fundamental" inferiority and, therefore, induces self-abasement. We think we have made ourselves sufficiently clear and explicit.

SIR OLIVER LODGE AND YOGA.

The trend of higher scientific thought which was at one time atheistic and became agnostic sceptical and rationalistic in course of time is now distinctly theistic. It seems

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that in the near future it will become deeply religious and even devotional. Sir Oliver Lodge, who has presided over a session of the Royal Society, has been lecturing on the unseen Universe. He has been telling his hearers. "We have minds, we have spirits. We belong also to a higher, supersensuous, unseen universe, with which we are more akin, after all, than the other?" The following extract from his speech is a vivid description of a Yogic trance :—

"Nearly all the important things are done in that way automatically. The object of training is to make actions automatic so that we may liberate our consciousness to do new things. The more cultivated a man, I presume, the more things can go on automatically without his conscious attention I think that is what happens in cases of genius. The person goes into a brown study. His conscious mind is relieved from the conscious things of life, and his brain is able to get in contact with a higher order of things than ordinarily appeals to the senses. His senses are lulled to sleep, and he gets what is called an inspiration."

Indian Thought has profoundly influenced occidental thought. Some of the mightiest minds of Europe have owned sway to it. Schopenhaur, Goethe, Tennyson, and Edward Carpenter, were all indebted to ancient Indian thought. The latest—though, we are sure, not the last—addition to this illustrious roll of names is that of Sir Oliver Lodge. What delicious topsy-turvydom. Is the world moving forwards by looking backwards across immeasurable vistas of time and space.

OCCULTISM AND LAW COURTS.

Mrs. Besant has won her suit in the Privy Council and will, therefore, retain control of the progressive evolution of the psychic forces of the coming Christ. The *Theosophy in India* informs us in all seriousness that Mrs. Besant retained control of the case herself and did not entrust it to a clever lawyer, because she has fought out the case not in the spirit of the ordinary litigant protected by his lawyer but as an occultist should. So Mrs. Besant's occultism evidently operates only in the highest Court of Appeal for India. It could not prevail with the Presidency Magistrate, Mr. Justice Bakewell and the Full Bench of the Madras High Court. Is there no law under which the reversal of a judgment delivered under occult influence can be obtained? If there is, let Mr. Narainiah appeal to the King. Is not occult influence "undue influence" causing suspension of the faculty of independent thinking? Let lawyers exercise their wits and come to a decision.

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A VISIT TO 'RUMMIN DEVI,' OR THE BIRTH PLACE OF GAUTAM BUDDHA

(By Pandit Ganga Prasad M. A.)

Some time ago I contributed to the *Vedic Magazine** an article on the "Excavations in Kasia ; the scene of Gautam Buddha's Death." An account of a visit to the birthplace of Buddha will also, I hope, be not uninteresting to the readers of the Magazine.

Prince Gautama was *not* born at Kapila Vastu the capital of his father, King Suddhodana, as might perhaps be supposed. The *Pali* books treating of Buddha's life say that when the time of Queen Mahamaya Devi's confinement drew near she felt a strong desire to visit her kinsfolk who lived in the city of Devadáha. The king at once arranged for her conveyance in a golden palanquin with great pomp. In the way in a grove of *sal* trees near the village *Lumbini*, (about 15 miles from Kapilvastu), she began to feel the pains of labour. She alighted and as she stood under a tree holding one of its branches, a curtain having been hung about her she gave birth to the future Buddha. The canonical books say that four pure-minded gods at once appeared with a golden net and received the divine child thereon.

The place was visited by Asoka, the Great Buddhist Emperor, who erected a stone pillar surmounted at the top with the figure of a horse, to mark it. It naturally became a most sacred place in the Buddhist world. The two famous Chinese pilgrims Fa Hien and Hiun Thsang who visited the shrine have left a full account of it as it existed in the 5th and 7th centuries respectively. When Huin Thsang visited India Buddhism was fast declining in this country and the shrine was in a rather deserted state. The Asoka pillar had been broken and the horse

*Vide the *Vedic Magazine* Vol. V. No. 3, *Bhadrapad* 1968.

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capitol was wanting. For the last 12 centuries the place has apparently been lying mostly a heap of debris and ruins. Some 20 years ago a local *Sadhu* picked the fragments of Mayadevi's statue, and built a small temple over it. The place is locally known as *Rummin Devi* and the statue was looked upon as the image of the Puranic goddess *Durga*. Nobody evidently knew what it really was, and, as in the case of Kasia, the credit of establishing the long-forgotten identity of this sacred place rests with a European gentleman.

In 1896 Dr. A. Fuhrer, Ph. D., Archaeological Surveyor of these Provinces applied for the permission of Nepal Darbar for an exploration being made of the ruins near the site of the old Kapilvastu. The permission was granted and General Khadga Shamser, Governor of Palpa, and brother of H. E. the Prime Minister, was directed to meet Dr. Führer. From what the learned Doctor says the discovery of the place or rather of its identity seems to have been more or less accidental. He arranged to meet the General at Nigliva, (near the site of Kapilvastu) where there is another pillar of Asoka intended to mark the supposed birthplace of a former mythical Buddha *viz.* Buddha Konogamava. "By a lucky chance,"* says Dr. Führer, "our meeting could not take place at Nigliva, but instead was arranged for near the village Padariya, just two miles north of the Nepalise Tahsil town Bhagwanpur in Zillah Butwal and 13 miles south-east of Nigliva. Close to the General's camp near the *debris* of four *stupas* stood a slightly mutilated pillar rising about 10 ft. above ground, and covered with many records of pilgrims' visits one of which was incised about A. D. 700. On digging away the accumulated *debris*, it proved to be an Asoka monolith 22'—4" high, standing upon a masonry platform, and to bear about 9'—"8 from its base a well pre-

*It is more than probable that General Khadga Shamser arranged to meet Dr. Fuhrer near Padariya on account of the ruins of *Rummin Dive* though he had no idea of the great importance of this place or of its identity with the birthplace of Buddha.

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served inscription (Plate VIII, No. 3) of the Maurya period in five lines." Dr. Führer was the first to decipher this inscription which like other Asoka inscriptions is written in Khorashti characters. The following is a transliteration in Devanagri characters :—

१ देवानां पियेन पिय दसिना लजिना विसति वसाभिसितेन, २ अपन आगाच महीयते हिद बुद्धे जाते शाक्य मुनीति ३ शिला विगडभी चं काल-पिता शिला थंभे च उसपापिते, ४ हिद भगवान,जातेति लुम्मिनी गामे उब-लिक कते, ५ अथ भागिये च ।

It has been thus translated :—"King Piyadasi,* beloved of the gods having been anointed 20 years, came himself and worshipped saying. "Here Buddha Sakyamuni was born." And he caused to be made a stone (capitol) representing a horse ; and he caused (this) stone pillar to be erected. Because here the blessed one was born, the village Lummini has been made free from taxes and a recipient of wealth."

As Dr. Führer rightly observes, "the inscription fixes with absolute certainty the situation of the garden of Lumbini where according to the Buddhist belief Prince Siddhartha was born .....No adverse criticism can shake the evidence of the repeated assertion. "Here Buddha Sakyamuni was born, and Here the blessed one was born as well as of the mention of *Lummini gama* which agrees with the Pali *Lumbini gama* and the Sanskrit *Lumbini vana*. This pillar therefore marks the identical spot which was pointed out as the birthplace of Buddha to Asoka by the Sthavira Upagupta the Buddhist patriarch."

There can be no doubt that the pillar stands on its original site. When Dr. Führer discovered it, "the Asoka record was found three feet below the surface of the soil and 9`—8" above the base of the pillars." The details of the locality exactly tally with the description of Hiun Thsang.

* This is the well-known epithet of King Asoka by which he chose to designate himself in all his edicts.

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And not only the shrine is called *Rummin Devi*, (Pali *Lummini*, Sanskrit *Lumbini*), but the local area is also designated "Tappa Rummin Devi" in Tahsil Bhagwanpur.

The shrine is situated about 3 furlongs from the village Padariya and 1½ or 2 miles from Bhagwanpur. The nearest Railway Station is Bridgemanganj (B. N. W. Ry.) in District Gorakhpur, which is about 16 miles from Bhagwanpur. The only possible conveyances are bullock carts, ponies, or elephants and palanquins, the last two being not available except by private arrangement. The road being bad the journey by bullock carts would be tedious and inconvenient. There is a somewhat better route *via* Uska or Shuhratganj Railway Station in District Basti, which is about 20 miles from Bhagwanpur, and is better fitted for cart traffic. The best season for visiting the place is of course the cold weather. In the hot weather the journey (which has to be performed by day) is inconvenient; in the rains the roads would be almost impassable.

It was during the Easter holidays last year that a party of friends started from Gorakhpur on a pilgrimage to this holy place. We went from the Bridgemanganj Station starting on elephants at 4 A. M., and reaching Bhagwanpur at 10-20 A.M. The Tahsildar of Bhagwanpur, (or the "Suba" as he is designated in Nepal State), was very kind and hospitable to us, and arranged for our accommodation in the village Padariya itself barely half a mile from the shrine. The afternoon was spent in visiting the shrine, and the next morning the party returned to Bridgemanganj and thence to Gorakhpur.

The place is a heap of ruins, the only structure being the small temple referred to above. It is a very small, low roofed and dark building. The statue of Maya Devi is in a half mutilated condition and the carving has much blurred possibly on account of lapse of time and exposure. For, as already remarked, the place has been lying in

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ruins for centuries, and it was only 20 years ago that a Sadhu picked the fragments of the statue, joined them together, and built this temple. Maya Devi is represented as standing in a half erect and half bending posture just after being delivered of Prince Siddhartha under a tree. Near her are what seem to be the gods who, the tradition says, appeared to receive the child just as he was born.

It is to be noted that the images at the four most sacred shrines of Buddhism represent four turning points in the life of its great founder. At *Lumbini* his birthplace Prince Siddhartha is represented as being born. At *Budda Gayah*, where he attained Buddhahood or enlightenment, he is shown as sitting under the *bodhi* tree absorbed in meditation. At *Benares* or Sarnath (four miles from Benares), where he first preached his faith, he is depicted as standing and turning round the 'wheel * of true religion' or *Saddharmo Chokra*. At *Kasia* where he attained *Nirvana* he is shown lying in the silence of death as if asleep with head northward and feet southward.

This goes to show that these images were originally meant not as idols for being worshipped but as statues depicting certain leading events in Buddha's life relating to the particular places where they were respectively erected. All scholars now agree with Swami Dayanand Saraswati that there was no idol worship in India prior to the advent of Buddhism or Jainism. The oldest images that have been discovered at the numerous excavations or explorations throughout the length and breadth of this vast country, are all Buddhist or Jain. Comparatively very few images of Hindu gods have been recovered from excavations, and the few that have been found are all posterior to Buddhism. The very word *But* which in Persian means an idol is a corruption of "Buddha." When Puranic Hinduism rose on the ruins of Buddhism in India, it

*The symbolic wheel has broken off from the standing image of Buddha. But it is on the spot and can be seen by visitors to Sarnath.

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borrowed many of its weak points along with good ones. Hindu idolatry is a copy of Buddhist idolatry, the only difference being that images of the gods of Hindu pantheon have been substituted for those of Buddha. The above observations will however show that even the Buddhist practice of making images of Buddha was originally not a form of gross idolatry. It was subsequently when the 'hero' was transformed into a 'god' by that process which is so beautifully illustrated by Carlyle in his *Hero Worship*, that it degenerated into a form of idol worship. And it was in this degenerate form that the Puranic Hinduism borrowed it from Buddhism when the latter was disappearing from the land. Nor did this neo-Hinduism improve upon it. On the other hand the process of degeneration was further carried on, and in place of the images of Buddha absorbed in meditation, we now have Hindu images of all sorts, including the hideous Kali, and phallic Shiv.

Outside the small temple there are lying some other broken images evidently picked up from the ruins. Behind it stands the lower portion of Asoka pillar with the inscription (already translated above) clearly legible. The upper portion of the pillar and the horse capitol are still wanting, and may possibly be lying buried in the debris which surround the place. There are also standing a few small *stupas* near the temple.

Just in front of the temple the local worshippers of Durga have made an alter for sacrificing goats. This is because the statue of Maya Devi when picked up and reconstructed was mistaken for an image of the goddess Durga who delights in the sacrifice of goats. How strange that the sanctuary of the birth of Buddha should be defiled by animal sacrifices which were an abomination to him.

The slaughter of animals in the name of religion and the hereditary system of castes were the two evils against which Gautama Buddha raised his potent voice more than

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against anything else. It would be much to be desired if the practice can be stopped in this shrine. It is of recent growth ; for the temple itself was erected only 20 years ago.

The place is overgrown with prickly shrubs and brushwood, and there is nobody to look after it. Dr. Führer says that the Governor of Palpa gave him to understand that the place could not be explored at the time as there was a famine or cholera epidemic in the locality, but that explorations would soon be undertaken by the Nepal Darbar. This was in 1896. It is a pity that nothing has been done so far. In British India not only at Buddh Gaya, Benares, and Kasia, but at several other and less important places the Buddhist ruins have been excavated, made to yield interesting exhibits, and restored for the worship of pious Buddhists. But at Rummin Devi, which being the undisputed birth place of Buddha may be regarded as more important than any other sacred Buddhist place, the ruins are still unexpolred. Every winter many pious Buddhists come from distant lands, Burmah, Siam Ceylon, and even from China and Japan, to pay homage to the birthplace of the Lord Buddha. No less a personage than the Dalai Lama of Tibet, who is looked upon as Buddha incarnate, paid a visit to the shrine in Feb. 1911. It would not be too much if the Nepal authorities bestowed some attention on this place sanctified by the birth of the most celebrated man produced by India within historic times,—a man whose name is still cherished with reverence by more than half of the human race.

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PRACHAR IN FOREIGN COUNTRIES.

(By Bhai Parmanand, M. A.)

India has been our field of work so far. We have always thought that we should spend all our energy at home rather than waste it abroad ; but at the same time ever since the Chicago Parliament the Arya Samaj has been feeling an impulse for foreign *prachar*, and this impulse has now and then found an expression in our papers. The question of foreign *prachar*, however, has always been met by another question, 'Have we finished our work in India'?

The position in brief is this that while our instinct has led us towards foreign *prachar* our businesslike considerations have always stood in the way. There is no use therefore in appealing to mere sentiment by talking of converting the world to our *Dharma*. Let us weigh the whole affair in a businesslike spirit by carefully examining all its sides. The Arya Samaj during the period of its existence has confined its efforts to India and mainly to work among the Hindus. The reason for this is evident. The Arya Samaj has only one aim, and that is the preservation and propagation of Vedic knowledge. Hindus have been for ages the repositories of Vedic knowledge and their tradition and history have turned round the same point, *viz.* the preservation of the Vedas. The Veda was the sacred knowledge of the Aryan race and of all the branches of the Aryan family, the Indo-Aryans alone have preserved it intact. The Veda has in fact come to mean for them all their nationality and civilization. The struggle against Budhism which lasted for more than a thousand years was a persistent effort on the part of the Brahmans to save the Veda as well as the whole part of the Aryan race. In modern times, the Marhatta and the Sikh struggles in the South and the North, against the Mohamadans, had the same object, the protection of the Cow and the Brahman, in which the Cow stood as a symbol for the productive power of the country and the Brahman a symbol for the Veda. Similarly at the present day the Arya Samaj comes in the field to defend

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the Veda against the onslaughts of Christianity. The struggle begun in the earliest times is still going on and God knows how it might end.

On looking at the condition of the Hindus, it appears that they are quite exhausted and having spent all energy have become a lifeless people. Are we not then justified in seeking the co-operation of some living and vigorous nation by impressing them with the sacredness of our mission? The Veda was the common property of the original Aryan ancestors and the modern European nations if converted to the Vedic faith would only as it were come back home from their wanderings into the Semitic creeds.

Again we know that religions even quite foreign in their nature have been adopted as their own by various peoples. Our Budhism was accepted by the Mongolian races of Burma, China and Japan. The Arabian faith was accepted by the Egyptian and the Aryan races of Persia and Afganistan. The History of Christianity bears a greater likeness to our case. The Jews were under the rule of the Romans. The Christian religion was preached by a Jew. Most part of it consisted of the history of the Jewish tribe. The down trodden Jews could not get a fresh impulse of life from the great preacher, his disciples turned to the superior nations of Greece and Rome. The latter belong to the Aryan stock, but after their conversion to Christianity they are not only willing to consider themselves a branch of the Jewish tribe but make the rest of the European nations follow them in their plunder. It is entirely wrong to say that Christianity civilised these nations. It was Rome that did and Rome could have done the work in a truer way without mixing their civilization with the great myth of Jewish cosmogony and its chronology. The great hisorical wrong committed by Jewish Christianity can only be remedied by the revival of the Vedic truths among all the Aryan races. Comparative philology has paved the way for this grand work. The nations of Europe now know that they are Aryan and not Jewish in their origin. Chris-

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tianity has only kept them in darkness so long. I wish we could tell them what the most ancient Aryans believed and taught. We alone can do it. Does this mean that we should give up our work in India ? No ! On the contrary if we do some effective work in a Western country we benefit the Arya Samaj at home in two very important ways.

In the first place we know that the greatest enemy of the Vedic faith here are the Christian missions. They are working silently and successfully among our higher and lower classes as well as among the backward hill tribes. All these missions against which we feel our helplessness are supplied with plenty of resources from the West. By preaching our *Dharma* in the West we attack the very strong-hold of our enemy and discourage and weaken them in their efforts by showing that while they convert our ignorant classes through various kinds of worldly temptations, we convert their thinking class by the force of truth.

Secondly, the Western countries are at the highest pitch of advancement. While working there we stand as if on the top of a mountain and our voice from there is heard both near and far and its echo goes round every way, so much so that even in India the sound is heard with re-doubled force. In this way the Arya Samaj by working in a foreign land indirectly spreads its influence to other provinces of India.

Another thing, the future of the Hindus seems very dark to a careful observer. They look like a dying race. Their lower classes are leaving them for better bread. The middle classes are easily entrapped through the hospital and schools which are spread around them like nets. The children of the rich, boys and girls, have quite recently begun to be christianised by the so-called modern fashion schools. To add to these dangers we have got leaders who are a set of cowards and hypocrites, just the type of the Jews to whom Jesus was appealing in vain. They are afraid to speak the

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truth and at the same time want to deceive the public by pretending that they are wise and truthful. The leaders of a subject race were always so. Under such hopeless condition is it not right to entrust the charge of the eternal Vedic truth to a free and living race where the people have the courage of their convictions and where regard for truth is higher than for the comforts of life? I do not see any reason why we should not?

There is still another reason. The people among whom love of science and knowledge reigns supreme cannot remain contented with the Biblical theories. The people in the West seem to be thirsting after truth and knowledge. The spread of Theosophy in the Western countries shows that. The reception given to Swami Vivekanand shows that. The fact that so many other plucky Hindu loafers have set up as yogis and teachers in the United States no less shows it. The last class are exploiting the *Shradha* (devotion) of those people for their personal ends and are simply bringing into discredit the name of yoga and Hindu philosophy. Is it not then a simple way to save the honour of our country that the right sort of persons should go as exponents of our religious and philosphical doctrines to meet the demand in the west.

When once the need is admitted the question arises which is the best place to begin work. This much can be said without hesitation that having acquired a sufficient knowledge of the English language our work can be easily done among the English speaking peoples. In other countries the language difficulty comes in the way. The difficulty is not very great, but we are very sluggish. Chinese is proverbially the most difficult of languages. When the Budhist missionaries set out for China they not only learnt the language but acquired complete mastery over it. The Hindu missionaries of the faith of Budha wrote books in Chinese which are even now considered standard works of Chinese literature. The vigour and energy we possessed in those days does not exist any

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more. Through the natural process of decay we are a changed people now and we want to begin work in the easiest way. There are two different ways of work. The starting of a Journal is one. For that purpose London is the most central and suitable place. If by some means the *Vedic Magazine*, for instance, be transferred to London, I have not the least doubt that it will command far greater respect and influence not only in India and British Colonies, but in the United States of America as well. The other way is to send preachers. No faith can find a true convert but through the influence of personal magnetism. It is the devotion and character of the missionary that infuse faith and new life into the disciple. I think the United States of America is the most suitable country for this kind of work. America is above all the land of Cosmopolitanism. The Americans in spite of their colour prejudice are by nature very broad-minded and liberal. They are not bound down to any traditions and customs of the past. Intellectual slavery to any class does not exist there. In every town one can find a number of persons willing to listen to new ideas, while in conservative England where people are under the watch and control of a priestly department it is impossible to get a hearing. Besides the Englishmen who return from India do enough to prejudice the minds of the English people against us.

In America there is a wonderful freedom of thought. The people not only seek for truth but are willing to accept it. Theosophy and Vedanta have prepared the minds of the Americans for real work. Though it is sad to relate that many adventurers who have followed Swami Vivekanand have done more harm to our cause. So it is of the utmost importance that persons filled with love and faith should go with the single purpose of teaching the Vedic Dharma. Religious work cannot be done by the way. Very high learning is not a necessity. The Arya Samaj possesses a number of men fit for the task provided they have the necessary will and courage. In India the Arya

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Samaj is the only body which is capable of performig this duty.

The great Panama Exhibition to be held in San Francisco during the year 1915 offers the fittest occasion for such a mission. The Exhibition will be the greatest fair ever held in human history, to celebrate the opening of the Panama Canal, the great monument of American skill and enterprise. San Francisco will be the centre of attraction not only for the Americans but for all nations during the whole year. I wish that the Arya Samaj would forget its differences, realise its great duty towards the great future that lies before it; we should all unite as one body to send a regular mission to preach the gospel of the Vedas. The Pratinidhi Sabha of the U. P. has set the ball rolling. I think it would have been far better if they had undertaken the work in a more serious manner and after a mature and thorough deliberation. They could have consulted at least the leaders of the Punjab and other provinces. Now that the U. P. has taken the lead, all the Samajes and parties should combine to lend their best co-operation and do whatever they can to help the U. P. Pratindhi Sabha.

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THE MISSION OF WORLD RELIGIONS AND THEIR FOUNDERS.

(By Mrs. J. H. Stannard of the Bahai Movement).

Admirable and innumerable have been the definitions of religion, its meaning, place and value in the scheme of things, and if we ask what the mere term conveys to the average mind we shall find as great a variety of ideas variously pressed as there are races or individuals.

For the sake of brevity and illustration it will be wiser to refrain from an unrestricted survey of world religions and rather confine our attention and observations to those existing systems having the most dominant influence on modern thought and western evolution to-day. Evolved and established out of strenuous and semi-barbarous conditions of life, they have emerged with their followers into nationalised civilisations of commercial strength and power. We refer to Judaism, Christianity, and Mohammadanism.

In these we see religions that sway millions of thinking souls, showing set forms, beliefs and "commands." Any philosophic background they originally possessed had become a negligible quantity and but superficially considered. These three systems are now clearly heroically struggling with the swaddling cloths of childhood, their various votaries discarding one band after another—as each grows mentally lusty and vigorous enough it kicks itself free of useless impedimenta. For purposes of argument these three faiths provide us with ample material for judging of what is popularly conceived as "religion." They contain all the essentials necessary to sectarian formula and orthodox interpretation possessing binding rules, ceremonies and laws!

They are in reality powerful agents for ordering millions of lives into certain prescribed areas of thought and definite directions of life. It would be futile on the

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part of any individual adherent to any one of these religions to offer his own interpretation, or point of view. In judging what the world accepts as a religion we have to consider its prescribed doctrines, beliefs and laws and then see how these react on the sum total of life and affect morals and conduct. Do they clash or harmonise with progressive and scientific tendencies or the reverse? In response to the often vehemently expressed statements that this or that religion is "the best," the "most spiritual," or "progressive," etc, we shall more frequently discover that facts of experience and life reveal a complete denial to such claims to perfection. Examining closely what religious doctrines lay down as articles of faith, we become involved in a hopeless maze of mere patches and shreds of tradition to which thousands are unreflectingly offering homage and obedience. We view a sphere of action when millions are pledged to conform to stereotyped and mechanically reiterated words, forms, ceremonies that have long been void of any original meaning and are without reference to any true life values. We come upon laborious methods worked out by the human physiology, daily and yearly, with a persistence worthy of better causes and these are laid down for the good of the soul by "doctors" in theology "Divines" and religious formulists generally—on what specific ground few among them could clearly state. We shall find feast days, and festivals when humanity decks itself out and acts with every visible sign of joy and merriment. Should we enquire why it is more than probable that the vaguest of replies would be forthcoming. We shall hear "It is a holiday" or perchance a day of mourning when clothes and food are changed and this creates a little diversion in what would otherwise be drab lives.

Should it happen that the priestly and sectarian elements alone remain as power of influence, then surely shall we note "dead bones" of faith decking out their symbols of professional paraphernalia in books and beliefs into a sem-

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blance of reality. To-day when the world has taken some supreme steps towards freedom of mind and conscience we are better able to contrast stereotyped ecclesiastical claims and measure better their shallow worth. Let us not forget, however, that though each of these religions has evolved elaborate codes, laws and dogmas compelling submission on their votaries, yet in the past when their primal teachings were newly revealed their rules and tenets became factors of capital importance having surely necessary roles to play in a given time and for special needs. We live now in times when all perspectives, religious philosophic and scientific, are altered, when the human mind has realised that it stands on the threshold of a free life. Will past medievalism still claim to rule life and conduct in the name of religion? There are every signs to the contrary and there is little doubt but that humanity will in future follow the higher devotional instincts and ultimately evolve a universal religious attitude which will base itself on *principles* and not on dogmas or opinions, on essential truths and not on unproved assumptions or dogmas. Habitual wrong thinking for centuries in religion works ultimately towards a petrifaction of judgment. When the mental faculties have lapsed into rigidity over what constitutes "*Church teaching*," *laws of mosque, or synagogue*, nothing but social upheavals or disasters have power to disturb the masses whose willingness to conform to religious tyranny generally depended on its inability to encroach unduly on their wordly success. Science, socialism or warfare are three chisels that evolution's forces wield with immense effect on adamantine conditions of heart and brain. The deeper the race has fallen away from vital thinking and progressive action, the greater will be the hammering destiny will apply against mental or spiritual indifference. Whether we glance back on ancient history or confine ourselves to comparatively modern dates the facts which involve either the one or the other of these religions, will tell the same following tale. We are first presented with a

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period of true vital growth and spiritual energy, then a time of settling when forms are evolved to preserve the cult from outside destructive forces, and finally a gradual crystalising with stagnant conditions of elements that sink into the tottering stage when "props" are required for institutions in the shape of *theological apologetics*, and this continues till the final ivy growth of superstitions completes the picturesqueness of the ruins! Let any thoughtful reader consider the religious history of past ages either Eastern or Western and in each and every one he will find factors of archaic origin handed on without much rhyme or reason for the key to the mysteries has been long lost. True Judaism in modern times has not yet loosened herself from the Mosaic clothing of laws habits and customs, yet in her early days some very potent and virile thinking was done. Moses provided a field of new ideas built up a new spirit and civilised in robust fashion some thousands of souls to great developments and they had followed him out of old systems and religions. The Jews since those remote days still cling to laws grown obsolete and to walls that are ruins of former ramparts. Their vital strength lived not because of these forms but on the power they possessed in common with many other races to graft themselves on other existing forces and renew the sap of life while keeping up ancient semblances. Turning to Christianity we find the same basic facts of tenacious clinging to swaddling cloths. Christendom sways vast civilisations that have split up their religious observances into as many sects and divisions as the "72 insanties" of Sufi literature. Could anything be more opposite or antipathetic to a serene solidarity than say Roman Catholicism and Protestantism of the Wesleyan or Chapel order. The central Christian teachings are to be found in a few supremely spiritual Chapters, included in a great Hebrew compendium of religious or historical writings. Yet Christianity has piled up sky high throughout centuries tomes of argument criticism upon what should or should not be regarded as the "true Christian

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outlook." :Roman Catholic or Protestant or Greek Orthodox have kept the ball of sectarian interpretations rolling merrily according to the mental vigor of the player. The success of Christian Western races has often been fallaciously put down to the religion they follow whereas its influence is rather negative when contrasted with climatic and racial causes making for a physique and character that dominate material prosperity. Churches are many and large but they are mere hollow boxes empty of contents when compared with the influence filled banks and business houses wield and which measure modern success. How shall Islam be viewed ? What is the Mohammedan aspect in these days of critical survey ? Her collapse as a ruling eastern power has been completed in our time and all her inherent weaknesses revealed. These are more or less due to elemental 'laws' that her 'religion" imposed, forcing a social condition of things that were and are in continual opposition with many civilisations round her. Islamic social and religious obligations are inextricably interblended and these have brought about a motley burlesque of law and order in the social and political life all the more irretrievable owing to the almost criminal barbarity with which the female population are kept in ignorance and inaptitude. The more corrupt became the stagnant pool of so-called " religious" learning, the more clamant became the cry for "union glory and faith" Yet mosques whether in Turkey, Persia, or Africa were literally tottering on their crumbling foundations and the Al Azhar University of Cairo has been forced to consider measures to sweep some of her corridors of the moth eaten "students" who had battened on the revenues for half a lifetime.

One feels like exclaiming " poor misunderstood Religion how art thou fallen when some of the worst social and sectarian evils cloak their ugly forms in thy name."

All this might perhaps strike some minds as fairly sad but for the fact that history shows us how life and progress (or renewed life) almost invariably emerge again just

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when such possibilities would seem the most hopeless in a nation's downfall. Somewhere a new impulse will spring out of the very ruins we are inclined to regretfully contemplate. Old habits and customs like old garments or houses tend at last to become ugly and sordid, they become positively dangerous when the duct of their useless accumulations threatens the healthy life of the young calculated to found the next generations.

So nature is apt to take harsh reprisals when man wantonly revels in wrong and glories in mental and moral stagnation. She applies her own kind of natural broom to put her house in order and force humanity to clear away obstacles. The unwholesome chambers of the mind require cleansing before the changed outlook can take place and some mental hygiene in the shape of "new" ideas, "patriotic struggles" "religious reforms" is needed on the patient. A few strong doses of "disagreeable surprises" shaken in the old sturdy bottles of truth and intelligence (eternal factors to be reckoned with) force the sick body politic to do some necessary thinking and acting.

If all this is so, wherein it may be asked lies the great mission of religions and their founders? We reply that if *one* religion and one founder had been sufficient for all time and all places, then it must be granted that the constant rising of religious teachers and their gospels might make for disorder rather than progress, they being mere temporary disturbers of public good. Whereas history, on the contrary, shows us that one exclusive form of religious faith has never dominated the earth in its entirety nor been universally accepted by humanity. That one inspired voice only should be the religious dictator for all time and one personified type the supreme expression in time and place has never been shown as an actual fact in the divine purpose. We see the continued rise and fall of religions throughout history not only as a sort of law of evolution but apparently as the only means whereby man advances and becomes impelled to aspire and seek ever higher modes of thought.

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If only the individual mind could be more generally drawn to see the colossal error involved in this belief that the particular founder of his particular religious system was and is the only one for all time in the human race, the greatest and almost only cause for narrow prejudices and religious war would be swept away. Man-made opinions relative to the distinctions between the great religious founders have marred all true conception of a harmonious whole. Properly viewed life presents us at intervals with great spiritual or intellectual giants, figures of beauty that stand out as landmarks of Truth in the ever moving history of human thought whom we symbolically accept as 'Shepherds' 'Teachers' "Lawgivers," etc. Each one stands in contrast to his race and environment as supremely *original* or spiritually masterful. They stir deep the mental pools of their time and day, leaving the world richer in art and philosophy expressing a divine appeal to the imagination and intellect.

Without the appearance now and again in humanity of superlative types of spiritual genius, men who stand frankly and clearly for God in their work, man could never hope to judge between high and low standards of life qualities or realise however dimly his own potential faculties.

Superficially considered, the seeming differences of their racial or intellectual qualities have affected the non-studious mind into dogmatising upon relative values and the terms "inferior" "superior" are frequently and spuriously applied. There may be lesser or greater missions and spheres of influence on the Universal Life owing to material circumstances, but every seer who has in him "the prophet soul" must speak and act from his own perfect source. He is in natural and harmonious relation to a higher will and cannot do other than work with the Cosmic Law and the requirements of his mission and the world and this however much against "popular" opinion or comprehension the life may seem. When therefore

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spiritual teachings left by revealers become corrupted or deviated from their simple purity of aim and expression and the people led by priests, learned divines, rabbi, and so forth gradually forget the simple and essential truths, the intellect wanders into mazes of involved theories and metaphysical speculations. Commentaries endless and generally sterile of all true worth are the result—stifling imagination and aspiration. Perhaps worst of all are those stages in human intelligence when schools rise claiming to teach exclusive and "esoteric" mysteries when tyrannies of the worst order may possibly be generated to hold souls in psychic and moral slavery. It was at an acute stage of world doubt, and discontent in spiritual concerns, when the murky atmosphere of religious sectarianism, and insolently imposed dogmas threatened to engulf the spirit of human growth, that a new era would seem to have dawned on the earth and altered the direction of many a crooked stream in thought. We might express the facts as symbolically representing the rising once more of the Sun of truth on the world when in the dawning years of the amazing 19th century were born innumerable great souls destined to play signally important parts in the reconstruction of ideals, social, scientific and spiritual all over the world. Among the great and unsuspected changes evolution was preparing for human progress and development, none reveals itself as more startling in all its elements of amazing scope than the now widely known Bahai movement which had its rise in Persia over fifty years ago. Out of the chaos, social and religious a light-bringer arose and a noble struggle for Truth and brotherhood was born. From an ancient and once mighty eastern race, from a fallen proletariat appeared again the supreme Teacher. Through Bahaullah and The Bab, (his prophetic forerunner) were heard once more the truths and wisdom of the ancient Rishis. The Bahai principles, and what they stand for are based on logical and unalterable moral and spiritual codes that have formed the foundations of

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all existing moral society, since human history began and which in our time stood greatly in need of re-statement. Again will the Western hemisphere pay grateful tribute to the bountiful east for its never failing gift of the Spirit and it is a noteworthy fact for the Arya Samaj students to ponder over that this light-bringing religion has come from the race and nation whose original teachings were the outcome of Vedic times and whose partnership with the primal Aryans as religion-givers to the world is undisputed.

To be continued.

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INSECTIVOROUS PLANTS.

By Mr. Ghanshiam D s Gupta Editor Poona Agricultural College Magazine.

To many Botany appears to be a dull, poor, insipid and dry-as-dust science. So of course it is, if it be solely occupied by dessications and microscopic dissections and endless repitition of the Greek and Latin phraseology. But when the study of this beautiful science is accompanied by a knowledge of the hidden structure of plants, of the various curious ways by which they carry on the functions of their lives and a patient and reverent study of Sweet Nature, it cannot be doubted that it surely opens a vast treasure of interest and pleasure to the serious student. It may be noted that even the green shine upon a stagnant pool, however humble and seemingly insignificant, is full of interest and in the sober study of such objects are to be found lessons of the most transcendental importance.

It cannot be denied that Botany has got special advantages over other sciences since it is directly concerned with objects to be found everywhere, in every part of the globe, hot or moist, aerial or under water; and best of all it welcomes a poor man with the same heartiness within its doors as it does a rich man. It is open to either sex and can be pursued at any period of life. It can without the least exaggeration be said that all life in this universe is based upon vegetable life directly or indirectly. The importance of the plants to human beings is sufficiently known to the reader and needs no lengthy elucidation.

The title of this short note is apt to be regarded as curious and its truth may even be doubted, except by my friends the students of Biology, but on the authority of great Botanists, I say that many such plants do really exist in nature and the following is a brief description of some of the most important types of them. The treatment is by no means, exhaustive and for those who are more inquisitive I recommend a reference to the works on the subject.

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All plants require Nitrogen, Potash, Phosphorous &c., as their nutrient elements ; without them the plant can not live. Now since marshy and such other lands are greatly deficient in these elements plants growing there take to the crime of capturing certain winged ephemera (they contain nitrogen, &c.,) and eating them without the least remorse.

The Venus Fly Trap, a native of north Carolina, is one of the best carnivorous plants. Its leaves make a circle around the root crown. The blade of the leaf is bilobed and the mid-rib serves as a hinge. On each half of the blade, there are three bristles, too small to be seen by an unaided eye, arranged in the form of a triangle. No sooner any bristle is touched by an insect, the two blades snap together and imprison the prey. By the various red glands on the upper surface of the leaf a liquid is secreted and thereby speaking very broadly the insects are digested. The leaves are slightly sensitive to certain chemical stimuli, but in this case, the lobes do not press tightly and they reopen soon. When the stimulus is given by an insect they do not reopen till the whole of the insect is wholly assimilated.

A cousin of Venus Fly Trap is found to be in the Bladderwort, inhabitant of ditches and pools attached to the leaves. There are little oval shaped bladders, really stomachs digesting animal food. They are green or purple coloured and have an aperture at the upper end closed by a thin membranous elastic valve, which opens inwards. The aquatic insects, finding the bladder an inviting retreat, creep into it never to return. The Pitcher plants belong to another family of insect-feeding flora. The *pitchers* of Nepenthes shaped as the name implies are the abnormal expansions of the blade of the leaves and measure sometimes to twenty inches. They are provided with lids always open, beautifully coloured to attract insects. The rim bears honey glands to help in catching insects ; below these comes a zone covered with glands sunk in pits,

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Then comes an extremely dangerous velvety ground where the insects lose their foothold and finally reach the lowest part, the real death pool, cantaining some liquid, where they are mercilessly drowned and eaten. Some plants contain fairly good water which has been sometimes a salvation to the travellers in dry places. "On one occasion, two Englishmen were proceeding from Dondera Head, the Southern extremity of the island of Ceylon, towards Candy in the interior when their water gave out. Overcome by thirst they sank down, weak and despairing, at the foot of the palm tree and waited for death. At that moment a tame monkey, which most providentially they had brought with them, ran eagerly forward as if searching for something. On witnessing the action the travellers were inspired with new hopes and one of them got up and followed the animal. The little fellow led him to a spot at no great distance where a number of Nepenthes were growing and to his unspeakable joy, the pitchers contained an abundant supply of water. Thus their lives were preserved."

These few examples would create, in the reflective mind, a host of questions as to why these treacherous plants should be given a place in creation, to feed upon the objects of the sister kingdom. Really it appears strange in spite of the fact, that we have long been reconciled to the lawful existence of the opposite kind of conditions where the insects feed on the various flora.

"Is not this, we cry
A sort of retrograding ?
Surely the fare of flowers is air, or sunshine sweet.
They should'nt eat or do aught so degrading.

However when all moralists and philosophers have had their commentaries regarding the why and how of these plants, the stubborn fact remains that they do feed on their tormentors.

Many such plants are found in India and may be studied with great interest, with of course some trouble, neccessary adjunct to every human undertaking.

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THE LIFE OF SWAMI DAYANAND

(By Professor Tara Chand, M. A.)

Chapter IV

The Budding of the Plants.

The Kashi Shastrartha left the Pandits in a very sullen mood. The enemy whom they had tried to bring down continued to work with more than usual zeal. Thousands flocked to hear his inspiring and eloquent words. The proclamation ordering every true follower of orthodoxy not to visit the Swami under pain of being expelled from his caste did not serve its purpose. Foul play, then, they had recourse to. A Brahman took a delicious dish to Dayanand. But the Swami having already taken his meals and yet not wishing to disappoint the gentleman who had the goodness of bringing to him that dish, took out of it a betel-leaf. The moment Dayanand put that shining green thing in his mouth, his mouth grew bitter. Out spat he the leaf and sent it to be examined. It was found that the leaf had been poisoned.

The Kumbha fair at Allahabad soon drew away Dayanand from Kashi. The Puranic Pandits continued to grumble at the success that the Swami achieved here; but lovers of truth were merely enjoying it heartily. Taking leave of Allahabadis, Dayanand, passing two months and a half at Mirzapur, once more entered the capital of orthodoxy. This time the fallacies of Neo-Vedantism were chiefly exposed. During his second visit to Kashi, the Rajas of Bharatpur, Riwan, and Nairwan, had the pleasure of hearing the convincing arguments of Swamiji in support of Theism. Retiring from Kashi, for over a year Dayanand visited several places on the banks of the Ganges. Here he was busily engaged in inspecting various schools that had been started at his suggestion, in imitation of one at Farakhabad. This year over and once more was the Kashi public invited to the grand religious feast that Dayanand offered to every one. With a mighty voice Dayanand proclaimed the glory

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of the ancient Aryan religion and ancient Indian civilisation.

By this time thrice had Kashi been visited and Dayanand thought of paying a visit to the' City of Palaces.' At this time a Sanatan Dharma Rakshani Sabha had been set on foot at Calcutta, and it was deemed desirable to start a Sanskrit Pathsala there. Nothing was so dear to Dayanand and nothing so near to his heart as the propagation of the Vedic religion and spread of the knowledge of Sanskrit. Heartily would he co-operate with the Sabha. In fact, he had himself been thinking of having a system of seminaries with Kashi as the centre. On his way to Calcutta, Dayanand first dropped down at Dumraon, where he was well served by Nagahi Udasi. To Patna he next proceeded. Here hundreds flocked to hear his lecture on the sublimity of the Vedic religion. It was at this place that Swami Dayanand by his argument which was at once simple, direct, and convincing, made a gentleman realise that it was of no merit to sever connection with the world. Here too he showed that he had been endowed with the art 'unteachable, untaught'. He that doubted Dayanand's ability had in a few minutes to bow respectfully to the great Swami. At Monghir, which next heard Dayanand's thundering speeches, a Moni Sadhu was made to give up his foolish vow of not speaking and thus made useful to society.

Bhagalpur was fortunate to be visited next. No sooner was he there than the people from different places began to frequent Swamiji's residence. Every evening witnessed a great fair. The information of Swami's work being carried to the Raja of Burdwan, he sent his Pandits to Swamiji. For full four hours the Pandits engaged themselves in holding a talk with Rishi Dayanand and when they parted, they did so, with a promise to make the Raja pay a visit to the Swami. The Raja who had a leaning towards Christianity, when he arrived at Swamiji's house, found him busy in a talk with Christian missionaries. Most attentively did the Raja listen to it and when he left the place, he left his Pandits behind, to take the Sanysin

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to his Bungalow. But the Sanyasin who ever loved solitude did not like to put up at the Raja's. On this account the Raja waited once more upon Swamiji and this time found him engaged with Brahmos, who desired to embrace Dayanand's views if their great ones at Calcutta did so. On one occasion, a Head Master with a number of pupils went to see Swamiji. He was taught that the four Varnas were not one and the same thing and that promiscuous eating was by no means desirable. There is one more event which attracts our attention and hence requires to be mentioned. A Brahman convert to Christianity heard Swamiji's lectures and on hearing them he bitterly rued and repented the hour when he had renounced his fore-father's religion. Alas! that he did not meet Dayanand earlier. Pandit after Pandit he had visited to get his difficulties solved, but, unfortunately, none had succeeded in setting at rest his disturbed mind.

December 1872 saw Dayanand in India's former capital. Mr Chandar Shinghar Sen, Bar.-at-law, at whose invitation Swamiji had proceeded to Calcutta, received him at Howrah station and took him to Babbo Sundar Mohan's garden. As at other places, so here Swami's residence was crowded every evening with men of various natures and temperaments. Amidst the rest, Pandit Hemchandra Chakarvarti needs special mention. Many and various were the questions that he put to Dayanand. Every question of his got a loving and satisfactory reply. Indeed the Pandit soon learned to love Dayanand for his many and varied qualities both of head and heart. It was through Dayanand that he felt inspired to go through all the Upanishads and it was with Rishi Dayanand that he afterwards completed the study of Upanishads. This Pandit one day asked Dayanand if the general opinion entertained of the writer of Sankhya was correct. "No," said Dayanand, "Kapila was no atheist. He had full faith in God and His Word. Selfish and ignorant men understand not his philosophy. Read the commentaries of

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Rishis. Friend, be assured that the writers of the Darshnas are not at variance with one another. They independently and separately treat of one of the six causes which have been instrumental in producing the world. Nyaya speaks of atoms, Mimansa of action. Sankhya treats of the combination of elements and Vaisheshaka of time. Patanjala describes the work of thought and intelligence and Vedanta of the creative Deity. Others that came, ever found a great attraction in Dayanand. The true enquirers that came went away satisfied. His arguments were simply unanswerable and his appealing irresistible.

At this time though in a very prosperous condition and almost at their zenith, the Brahmos were divided within their ranks. On one side was Keshab, more inclined to Christianity than to Hinduism and having a positive hatred for wearing the sacred thread and performing Homa. On the other side stood Maharishi Devandra Nath Tagore, the lover of the old scriptures and the wearer of the sacred thread. His house was adorned by a beautiful Vedi, decorated with select quotations from the sacred books. Dayanand, of course, stood for the Vedas and everything Vedic. Such, indeed, was his love for the Vedas that he wished them to be studied everywhere. Visiting Prasanna Kumar Tagore's Sanskrit College he spoke so warmly and appealingly that the good Babu agreed to include the Vedas in the course of the studies of that College. The Swami was highly pleased, when he saw the Vedi described above in the house of Devandra Nath Tagore. But inspite of his decided leaning, Dayanand was dear to Keshab Chandra Sen. To his house Keshab invited Dayanand to deliver a sermon. At the anniversary of the Brahmo Samaj Dayanand was especially invited to attend. On many occasions Dayanand and Keshab conversed together. Once we are told they had a discussion on "Transmigration of Souls." It is of no use to express one's sorrow to see that the substance of the discussion was not committed to writing. It was probably at Keshab's suggestion

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that Dayanand took to wearing full dress. One conversation between these two mighty sons of India has been carefully preserved by the biographer. "Dayanand," said Keshab, "I wish you knew Ehglish to make me a worthy companion on my visit to England." Dayanand answered, "Keshab, I am sorry to see that you know not Sanskrit. You want to preach in English. Your voice shall not reach the masses. How good would it be, were you conversant with the ancient scriptures."

At Calcutta Dayanand changed his usual system and began to speak in Hindi. To this he was led because Pt. Mahesh Chandra Nyaya Ratna, to the great indignation of some of the audience, on a certain occasion, mistranslated Swami's Sanskrit lecture in Bengali. Here too Keshab Chandra Sen gave a hint to Swami Dayanand. It will not be out of place to say a few words about Pt. Taranatha Tarak Vachaspati. So long as Dayanand was not at Calcutta the Pandit spoke highly of his own qualications and lightly of Dayanand's. However, when Dayaand was there he came not to speak to him. Public opinion forced him out of his hiding place. In great anger he approached the ascetic with seventy questions. But the answers were such as made him go down on knees before the sage of the 19th century. About four months were thus passed at Calcutta.

April of the following year came and Dayanand was at Hugli. The Rev. Lal Behari Dey came to see the Swami. When he heard Swami's exposition of the Varna Ashrama system, he heartily repented of having embraced the religion of Jesus Pt. Taracharana was induced to hold a discussion with the Swami. Idolatry was the subject of the discussion. After a short time the learned Pandit was reduced to such straits as to call every kind of worship useless. "There you are," said Dayanand. "You yourself speak against Idolatry, don't you?" All present were merely wonder struck and in privacy the Pandit

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assured the Swami of his full conviction; the wordly affairs did not allow him to openly avow it.

Leaving Hugli, Dayanand arrived at Bhagalpur, where Manmath Nath Chaudhri, B. A. sought his company and followed him for an year and-a-half to study Sanskrit. Patna, where Dayanand was declared to be a German missionary, was next visited. At Chapra he held a discussion with a Pandit ordering a curtain to be put between himself and the Pandit who said that he did not like to see the face of an atheist.

Ara and Dumraon were the other places to which Dayanand went. Pt. Durgadut of the latter place held a discussion with Swamiji, but he had to eat the humble pie. Yet in order to gain cheap notoriety, the Pandit, after Dayanand's departure, brought out a book in which Dayanand was made to speak in the following strain: "Durga Dut, you are Brahma. (The Pandit was a Navin-Vedantist), whereas I am a Jiva (man). How do you expect a Jiva to equal Brahma". Poor Pandit this! He forgot that according to his (Pandit's) belief Dayanand too would be Brahma.

Visiting Mirzapur, where the Sanskrit school was put an end to, Dayanand went over to Cawnpur. Here he delivered one lecture on the parade ground where the native soldiers were present. During his stay at Cawnpur Dayanand was very fond of swimming and practising Yoga.

Taking leave of Cawnpur, Dayanand proceeded to Farakhabad, where he requested Sir William Muir, Lieutenant-Governor of the North-Western Provinces and Oudh to exert himself for the protection of the cow. From Farakhabad, Dayanand proceeded to Aligarh by way of Kush Ganja and Chalersar. Pundits and Moulvis kept company with Dayanand the whole day long. His audience had representatives of every caste and creed. Verily men of all shades of opinion profited by the visit of that learned man to the place which was destined to be a centre

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of learning. Hathras and Maisan were the next to see their heart strings vibrated by Dayanand's hands.

Vrindaban was now visited at the suggestion of his class-mate Pt Ganga Dutji. It was a time of a great fair, called the Ratha Mela. The whole village was full of life. Pandits from all places and the Vaishnavites from the distant corners of the country were present. None dared to face Dayanand. The famous Rangacharya, so long as Dayanand's voice was heard in the vicinity, continued to declare himself unwell and unable to stir out. The Jamuna now received a Saligram (idol) from Pt. Madan Datji who declared himself a convert to Swamiji's views. A passing visit to Marash, Chhalesar and Allahabad and once more, roaring like a lion Dayanand made his entry into Kashi. This time the Raja of Kashi made atonement for his past sins. He invited Swamiji to his house and received him most respectfully. Openly he confessed the wrong that he had done to Dayanand at the time of the first visit of that great man to the capital of orthodoxy and promised not to interfere in his work thereafter. Sir Sayyad Ahmed Khan, at that time Sub-Judge of Benares, made acquaintance with Dayanand now and several times invited him at his bangalow.

Allahabad was soon revisited and Swamiji this time came in close contact with the students of the Muir College. They felt the electrifying touch of Dayanand's Rishi hand and ever after continued to be his great admirers and supporters of the Arya Samaj. Passing through Jubbulapur and Panchavati Dayanand arrived at Bombay in the year 1875.

Dayanand, at Bombay, exposed the Valabacharya sect, placing before public all its evils. This sorely annoyed Acharya Jiwanji who was the chief representative of the sect. Dayanand's cook was hired for Rs 1,000 to poison him. But Dayanand came to know of the whole affair before the assassin returned from the council hall of Jiwanji Maharaj. One word from Dayanand and out

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was the assassin with the confession. Dayanand deemed it below his dignity to take revenge on that dastardly man. The cook was heartily excused and the note of Jiwanji quietly torn. Failing in his fell purpose Jiwanji induced Ghatu Lal to organise a grand meeting against Dayanand. Ghatulal, though blind, was a very learned Pandit. Every care was taken to make the meeting as succesful as possible. Learned Pandits were invited by hundreds and each was given eight annas as Dakshna. But no good came out of the whole affair. Once more Jiwanji hired assassins to despatch Dayanand. For a long time they visited every morning the road to which Dayanand went to take walk, but they durst not approach the Rishi. One day Dayanand enquired if they were there to kill him. The assassins were thunderstruck. They spoke not a word, but quietly went their way, never to disturb Dayanand again. Jiwanji finding himself defeated at every point suddenly disappeared from the scene. To Madras he went in order to avoid Dayanand.

Two Shastrarths on a small scale were held in which Dayanand's opponents were worsted. Dhwantinivaran, a pamphlet on Navin Vedanta, was published and the leading city of the Western India was full of excitement and movement owing to Dayanand's thrilling eloquence. Men now anxiously desired to have some regular society established to perpetuate the mission of Swami Dayanand. Long had the garden been in growing, the plants had for a long time attracted the eyes of many by their beautiful verdure, already the angles of the topmost leaves of those lovable plants were full of tiny buds and men could not but earnestly wish to see those buds open up and present to the eye a sublime scene altogether. A prayer of heart never goes for nothing, how could then the earnest and silent prayer of so many serious and sincere souls fail to have its fruit! Soon in the presence of the glorious sun did the buds unfold their hidden attractive hues to charm and enchant all.

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Chapter V.

The BUDS OPEN UP.

At the invitation of Rao Bahadur Gopal Rao Hari Desha Mukha, Swami Dayanand, attended by the learned son of the Rao Bahadur, left Bombay for Ahmedabad. A distinguished Seth received him at the station and took him in his *gari* to the town. On their way to the town, the Seth seriously spoke of his charity of three lacs on the building of a big temple. Striking his hand with violence on the carriage deeply did the Swami regret the event. Better it would have been, had that large sum been spent on some Sanskrit Patshala. No sooner did the Swami speak, than the Seth decided to see the Swami measuring swords with the supporters of idolatry. Pandits from distant places were invited to hold a discussion. Full five hours did the 'Samvad' last, but the Pandits yielded not. Abusive expletives were their strongest arguments and these they used in profusion. At last Rao Bahadur Gopal Rao and Bhai Bholanath got up and declared the Swami successful.

Rajkot with its Rajkumar College next attracted Dayanand Sarswati. Twelve lectures he delivered there on various topics. To the great pleasure of the Principal and his pupils Dayanand visited the Rajkumar College and delivered a lecture there. When Dayanand departed, the Principal presented him with two copies of the Rigveda.

Towards the end of January of the year 1875, Dayanand found himself once more at Ahmedabad, now exposing the "Swami Narayan" sect. Speeches alone were not to do this work. His powerful pen was called in to help his eloquent tongue. Baroda being full of political disturbances Dayanand gave up the idea of visiting that place and went over to Bombay. In his absence, the zeal of the people had rather slackened, but no sooner was Dayanand on the spot than enthusiasm once more began to prevail. Panachand Ananji Parekh was selected to form the rules

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of the society to be soon established. When the rules had been approved of by the most important followers of the Vedic religion, they were formally announced before a public meeting held on the 10th of April 1875. Thus ushered into the world the society which has as its aim the establishment of universal brotherhood and the revival of the Vedic Religion in every land. Twenty eight was the number of the rules formed then. The Samaj being established at Bombay, Dayanand, thinking it necessary to further expose the Narain Swami sect, proceeded to Ahmedabad. But as soon as he left Bombay the Puranic Pandits announced that Dayanand had left in fear of them. The new Arya Samajists could bear that not. A telegram brought Dayanand back to Bombay.

Dayanand's coming threw a shroud over the light-hearted Puranic Pandits. Their bouyancy now left them. They began to put an end to their tall talks. But the laymen thought it necessary to have the matter thoroughly thrashed out. At last through the efforts of Thakur Jivan Dayal, an orthodox Marvari-Shiv Narayan Benichand decided to persuade his Guru Kewal Nainacharya to hold a public discussion with the heterodox Sanyasin Dayanand. Framji Cawasji Institute was the place where the meeting was to take place. The hall on the appointed day presented a grand spectacle. Pandits, Pleaders, doctors, merchants—in short men of all professions, all callings—flocked to the hall in numbers. On the left side of the central table which was adorned with a great number of scriptural writings was seated Swami Dayanand Saraswati in his simple attire. The chair on the right hand for a long time remained empty. The Acharya tried his best to make himself conspicuous by his absence from the meeting. But his 'Chelas' allowed it not. Their faith was on trial and they liked not to be deserted by their Guru. The Acharya, after all, was forced to be present. When once in the hall he tried to waste his time in useless talk without proving

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his contention. When he found all his arguments rebutted he quietly left the hall without holding any discussion. Great was the disappointment felt by his followers but they knew not how to avoid it. Men that had come to hear the learned discussion now turned to Dayanand for a discourse on idolatry. It was an eloquent address—eloquent beyond description—that Swamiji delivered that evening. He began by taking 'Natasya Pritma Asti' as his text and ended by asserting that idol-worship was a sin of the direst kind. The President R. B. Sett Bechardas thanked the learned Sanyasin and put a beautiful garland round his neck.

After this Swamiji left Bombay for Poona and delivered there fifteen lectures on different topics. The substance of the lectures was then published in the form of a booklet. But Poona people on the whole did not receive the great reformer in a proper way. Let us hear what a Marathi paper has to say about the Poona affair:—

"In response to an invitation from the influential and learned portion of the Poona Communiy, Swami Dayanand arrived here staying during the months of June and July, 1875. We had occasion to hear some fifteen or sixteen lectures in the local Hindu Club Building. These meetings were always full and fascinated with the style of speaking of the great orator and moved by the Updesh which his speeches contained, the truth loving people of the time received him in a manner at once cordial and respectful. One day they seated him on an elephant and took him through the various parts of the city. The greedy, mischievous, hair-brained, thoughtless, selfish, and vindictive individvals in the Poona community, however, could not bear to see this honour shown to him and they did what they should have abstained from doing. Under these circumstances Police assistance became a matter of necessity."

From Poona the Swami was soon back to Bombay. Brahmos now paid him frequent visits and held with him

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many discussions. Amidst those who visited Swami, may be metioned Baboos Navinchandra Roy and Partap Chandra Mozumdar and Dr. Bhandarkar. For a long time the Brahmos felt that Swamiji's mission could not succeed unless their help was sought. But subsequent events have proved their views to be totally mistaken. This time Dayanand was at Bombay for nearly eight months. Amongst the many lectures that he delivered the one describing the causes of the degraded state of the Indian Rajas was greatly interesting and highly instructive. Dayanand this time paid a visit to Bishop Wilson, who in spite of his promise to see Swami Dayanand in his house and to hold a discussion with him, never turned up. When Swamiji was leaving Bombay, he was asked by the Brahmins to hold a discussion. At once he consented and the 27th March 1876 saw Swami Dayanand and Pandit Ramlal Shastri of Nadia Shantipur, under the presidentship of the learned Bhojaji Shastri, engaged in a disputation on "Idol-worship". Pandit Ramlalji long wandered away from his subject, but being reminded by the president not to digress, remained all silent. The president declared Dayanand victorious and the meeting dispersed. Such was the effect of that day's discussion that one Jiwan Dayal Nark Dayal publicly declaring himself to be an Arya, challenged all Brahmins to prove that idol worship is allowed by the Vedas and get a reward of Rs. 125. None dared come forward. Dayanand's arguments had succeeded in putting an end to the boasts of all the learned Pandits of Bombay.

Taking leave of the Bombides, Dayanand for the fifth time visited Farakhabad. A Christian missionary hearing Swamiji's speech expressed the pious wish to see Dayanand soon a follower of Jesus. Dayanand retorted by stating that many a Christian in a short time would find shelter in the Vedic religion. Kashi was next visited and arrangements were made for the printing of the Rig Veda Adi Bhashya Bhoomika with the local printers, *i. e.*, Lazarus and Co. Jaunpur, Ayodhya, Lucknow, Berrilley,

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Shahjahanpur and Karnvas were each visited in turn. During this tour Dayanand spent the greater part of his time in writing the book—Rigveda Adi Bhashya Bhoomika. At Lucknow he began to pick up English at the suggestion of his friends. However this was given up in a very short time. At Karnavas Dayanand expressed his desire to preach at the ensuing Darbar to be held at Delhi. The Thakurs of the place who were very great admirers of Swamiji undertook to make all arrangements during the Durbar time.

Delhi then witnessed a very grand scene. The Rajas and Maharajas all came to grace that auspicious occasion with their presence. Near the residence of the Nawabs and the Râjas of Oudh was seen a goodly looking tent pitched in a pretty good garden. At the gate in bold type were the words: "Residence of Dayanand Saraswati." The doors of this house were opened to all. He that had been hard pressed by the troubles of the world, could go there and feel himself at ease. He that knew not how to solve the knotty problems of religion could not find a better guide than the one who lived in that tent. The man who was desirous to see the cause of the social reform progress could not but benefit himself by paying a visit to that corner of the Imperial City. In fact it was a place which had something to give to every man to whom life was a serious affair, who believed earnestly that he lived for something higher and nobler than mere drink and food. Such men flocked in thousands to that tent every evening and heard the soul stirring and heart elevating speeches of the 'guiding spirit of his times.' The Raja of Indore anxiously desired to have a great assembly where all the Chiefs of India should be brought together to profit by Dayanand's mission. But during that time of political ceremonies and rites, the plan fell through. Dayanand always loving unity and co-operation called the leading men of various views to his residence to try to make them work for one cause, in one direction. Babu Keshab Chander Sen,

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Babu Navin Chandro Roy Lala Kanayalal Alakhadhari, Munshi Indramuni of Moradabad, Sir Sayyad Ahmedkhan, Babu Harishchandra, Chintamani and Swami Dayanand Saraswati sat together one day to devise and discuss a plan of bringing about unity between various sects. But unfortunately that plan of co-operation could not be made to work, since these great ones held different views on fundamental principles.

Dayanand, at the suggestion of Lala Kanayalal Alakhdhari and others, seriously thought of paying a visit to the province of India washed by the five rivers—the place where probably the ancient Aryans first settled. But before Dayanand could give a practical shape to his thoughts he was required to present himself at a unique *mela* to be held at Chandapur. That small village in Shah Jahanpur District is now inseparably connected with the first congress of religions that has been held in modern India. The idea of this religious fair, where representatives of different religions were called, originated with one Lala Pyaralal. The necessary permission of the authorities for holding the fair being obtained, many men went to that little village which then put on an appearance altogether different from its usual looks. All round there was movement and activity. Dayanand, attended by Munshi Indramuni of Muradabad, represented the great Vedic religion. Christianity amidst several others sent Rev. Scott and Rev. Paskar to plead her cause in that great court of communities. Islam had several advocates present there and amongst the rest may be mentioned Moulvi Md. Kassim and Sayyad Abdul Mansoor. The representatives of the Vedic religion were the first to reach the place. Dayanand expected that the fair would last from 5 to 8 days. But the Moulvies and Reverend clergymen could not afford to spend more than two days on that important occasion. Of the 2 days the first was lost in digressive useless wrangling between the representatives of the prophet of Arabia and of the "Son of

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God". Terms, after all, being settled, the following five questions were proposed to be considered at that grand *mela* :—

1. When, out of what and why did God create the world ?

2. Is God all-pervading ?

3. How can God be just and merciful ?

4. Which books are best fitted to be styled as the revealed ones? What proof can be brought forward to show whether the Bible, the Koran or the Veda is the word of God ?

5. What is salvation and how can it be attained ?

When the first question had been discussed and Dayanand had successfully maintained his position against the onslaughts of the preachers of Islam and the teachers of Christianity, the Rev. Scott gave expression to the following significant words. "Hear my dear Brethren, the Pandit can reply to this question in a thousand ways, and if a thousand men like us were to combine, even then he could reply to them. Hence it is not desirable to prolong discussion on this subject."

Dayanand's arguments produced a wonderful effect on those who came to see him defending the Vedic principles against attacks of Islam and Christianity. "He is a thousand times better and wiser than he is spoken of," expressed some. "Verily" said the other "he is irresistible". Dayanand's name was on every tongue and his reasoning was the common topic of talk. When the time of recess expired once more the place of discussion was alive with the talks of crowds that had gathered together there to lend an attentive hearing to the advocates of the three mighty religions of the world. There being no time, only the last question, that on salvation, was taken up for discussion. Dayanand opened the debate. Before, however, the time for discussion expired one of the reverend gentle-

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men called Dayanand aside for a private interview, when some of the clergymen making use of that golden opportunity declared the meeting dissolved. The audience began to leave the place and soon it became beyond the power of any to control that large assembly. Thus ended the great fair of Chandapur. Let readers be fair Judges of the "fair" means that were employed to put a period to the discussion. The views of Swami Dayanand on these two questions have been summed up as follows :—

"God made the world from the *Prakriti*, which is the material cause of the Universe and is also eternal. As God is eternal even so is this material cause. God has neither beginning nor end and the same is true of Prakriti.

God makes the primeval root substance assume various phenomenal shapes. God works upon subtle elements and evolves out of them gross materials. At the time of *Pralaya* God separates the atoms. The process of evolution and involution under Divine direction and control is constant and unceasing.—Whatever is, shall be in future and whatever is not, can never be. Something can never come out of nothing.—Now if God is to be considered as the material cause of the Universe we are forced to the conclusion that he constitutes the world, just as the jar can not be different from the earth (of which it is composed); if he be the efficient cause, his position becomes analogous to that of the potter who cannot fashion the pot without the earth and if he be considered to be a general (Sadharan) cause, the world cannot arise of itself from Him even as the jar can not of itself arise from the earth. In two of the three cases, God, it would be evident, is reduced to the position of a jar (something devoid of consciousness or intelligence). If the phenomenal world were God, God would be responsible for all sins, such as theft, &c. which is absurd. The substratum of the universe is, therefore, something different and eternal, and God is the

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maker and fashioner of things, &c., of various forms and shapes. The soul is also by its inherent nature, eternal and the gross world is phenomenally eternal. We cannot escape these conclusions.

"Now, as to the time when the world was created. Listen friends. We can reply to this question, but you cannot. When you affirm that your system of faith came to exist only 1800, 1300 and 500 years back, these systems cannot throw any light on the question of the world's age. The Aryas have been in possession of information on the point since the dawn of creation. Remember that light was carried from this land to other countries a fact which is proved by the histories of those countries. Knowledge went from Aryavarta to Egypt, from Egypt to Greece, from Greece to other countries of Europe, and so on; none but the Vedic religion can tell us how old the world is. The Aryas know from the verses bearing on the creation and dissolution of the world, in the Shastras, that a thousand Chaturyugas consitute one day of Brahma. A Brahma day covers the time from the creation of the universe to its dissolution and a 'Brahma Ratri' from the dissolution of the world to its next creation, after a thousand Chaturyugas. There are fifteen 'Manvantras' in one 'Kalpa' and one Manvantra is equal to 91 'Chaturyugas'. The present is the seventh 'Manvantra,' the '*Swaymbhuva*,' *Svarochisha*, *Auttama*, *Tamasa*, *Raivata*, and *Chaksusha* having already expired; in other words, 19,608,529,76 years of the world's age have passed away and 23,3 2,270,24 still remain. The histories of our country unanimously corroborate it and this calculation is to be found in astronomical treatises and changes are made in the same in accordance with the principle just enunciated. The year as it passes diminishes the future age of the world and increases the number of years already passed. All genuine histories of Aryavarta are at one on this point, and there is not the least disagreement among them.

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"When the Jains and the Mahomadans began to destroy the historical works &c., of the Aryans, the Aryas committed the chronological formula to memory and they would repeat it daily one and all, from an old man to a child. The Sankalpa describing the age of the world runs as follows :—

'Om ! Tat sat (*i. e* he whose name is Om, is the true Lord). In the second division of the first half of the day of Shree Brahma, in the second foot of Kaliyuga of the 28th *Chaturyuga* of Vaivaswata, in such and such a part of the year, in such and such a season, paksh, divas, nakshatra, lagan, mahurat, this act is performed and it shall continue to be daily performed, in future by the eldest as well as the youngest member of the family.'

" This furnishes a system of calculation in connection with the age of the world. If any one doubts it he should know that the mode of counting days, &c., set forth in the Sankalpa, is identical with that given in the astronomical works. No one can gainsay it. The system of entries in the cash book and ledger which are made according to dates cannot be questioned. If any one refuses to believe it, he should be called upon to state his belief on the subject, and if he says that the world was created six or seven or eight thousand years ago and quotes his scriptures to support his assertion his statement, we maintain, would be equally open to the charge (which in his ignorance he brings forward against the Aryan Chronology). The science of Geology supports the conclusion already arrived at (*viz.* the world is 19,608,529,76 years old).

" The information which our religion is capable of giving on the point under discussion is afforded by none else. It is desirable that all should believe it to be true.

As to why God created the world, we reply that the Jiva (Soul) and the material cause of the Universe are eternal by nature and the actions of the individuals and the visible world are phenomenally eternal. At the

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time of dissolution some actions of men remain unrewarded and unpunished, and it is with the object of meting out to them the reward of their actions that God creates the world and dispenses impartial justice. Further the attributes of knowledge, power, mercy and creation inherent in God also call for their natural and legitimate exercise and hence God creates the world. Just as eyes are meant to see and ears to hear with, even so the creative power of the Deity exists for creation. God has created this world for the exercise of his powers, so that His creatures may benefit themselves by the innumerable things it contains. He has blessed them with eyes, &c., for the attainment of *Dharma*, *Artha*, *Kama* and *Moksha*. Similarly, there are many other reasons for the creation of the world, and they cannot be all set forth here in consequence of the time, at my disposal being short. The wise can think them out for themselves."

"*Mukti* means emancipation, *i. e.* liberation from pain of every description and the attainment of bliss in the infinitely intelligent and blissful Supreme Being. The first means for its attainment is virtuous conduct..... As long as a man in utter disregard of the will of God, commits evil deeds, he cannot in any way obtain salvation. Such a wicked man is called *asura*, *dushta*, *datiya*. The Veda says :—

असुर्य्या नाम ते लोका अन्धेन तमसा वृताः इत्यादि ।

"He who destroys the purity of his soul *i. e.* who acts in disregard of the will of God and against the dictates of his own concience, is *asur*, *rakshasa*, *dushta*, *papi* and *neech*."

"The following are the ways of attaining salvation :—

'1. Virtuous conduct.

'2. The acquisition of true khowledge, *i. e.*, the study of the Divine Word—the Veda; improvement of Jnana (knowledge) and love of truth.

'3. Associating with truthful and virtuous men.

'4. Withdrawing the *Manas*, the senses and the Atma from untruth and leading them towards truth and wisdom by the practice of *Yoga*.

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'5. *Stuti* or meditation on the attributes of God.

'6. *Prarthana* or devout and sincere prayer after the following style :—O Lord of the Universe ! Benevolent Father ! lead us from untruth to truth, lead us, Oh Blissful Master from darkness (ignorance and unrighteousness)to light, lead us, All-pervading Lord from the turmoils (sufferings, *i. e.* birth, death, &c.) of the world to immortality.

"When a man contemplates God from the core of his heart he enjoys peace ineffable .....The people should cast off prejudices, and rejecting untruth and accepting truth strive for the attainment of felicity. Injustice is the result of unrighteous regard for ourselves.....the pursuit of selfish ends is also termed *anarth*. The desire or pursuit of happiness in accordance with the dictates of *dharma* and *arth* is *Kama*, and the pursuit of the same by unrighteous methods is designated *Kukarma*. Salvation is obtained by means of *dharma*, *artha* and *Kama*. Conformity in life to Divine Will, as has already been stated, constitutes *dharma* and its disregard *adharma*. These things lead to *mukti*, and naught else. It is attained by self-exertion and not otherwise.

"Salvation is impossible of attainment by a mere belief in another individual, for when salvation is the result of intercession from without, God has virtually no power to grant it ; in other words, God is not independent in the matter. Such a being cannot be God ! The true God can never stand in need of any one's intercession, for He is Omnipotent. I believe all wise men regard Him as such and if influenced by prejudice some do not, that is a different matter.

"The truth is that God grants salvation to righteous people, who perform noble acts for the attainment of that exalted position. He does not require the assistance of anybody in the matter. It is man who stands in need of his fellow-beings. God wants no one's help, nor is He of a capricious nature and were He such, He would be perpetrating gross acts of injustice. He does not in point of

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fact deviate from His nature at all. He gives salvation to His truthful, righteous devotees and keeps them in a state of perpetual bliss."

After finishing his work at Chandapur, Swamiji on the 31st of March 1877 found himself at Ludhiana as a guest of Lala Kanayalal Alakhadhari, an Urdu author of no mean order. Soon Swamiji's magnetism succeeded in attracting to him men of various communities and orders. The preachers of Christianity flocked to hear the thunder of the most violent denunciator of superstition of every kind. Often they engaged themselves in having a *dharmacharcha* but every occasion saw them resume silence before the all powerful logic of Dayanand. Krishna's character once supplied the topic on which the reverend gentlemen chose to speak. But in the presence of Dayanand they could not run down that mighty son of India with impunity. Krishna to Dayanand was a personification of goodness and knowledge and this he maintained by quoting the *Mahabharta* and other *Arsha Granthas*. Krishna of Puranas was the production of the distorted imagination of their authors.

At Ludhiana Dayanand saved some erring sons of ancient religion from falling into the clutches of the missionaries. Amidst the friends, that Dayanand made, may be mentioned Mr. Carr Stephen, the Judicial Assistant Commissioner. An Englishman of liberal views and unbiased mind, Mr. Stephen subscribed to Dayanand's Veda Bhashya and gave some donation in addition.

Ludhiani having listened to the thrilling eloquence of Dayanand for twenty days allowed him to proceed to the historical city of Lahore. No sooner was Dayanand there than a new life was infused in the inhabitants of the city that had once seen the majesty and grandeur of the 'Lion of the Punjab'. These inhabitants, or more properly those who were educated, were either sceptic or atheistic, either members of the church that had been set on foot by Ram Mohan Roy or men restless owing to a failure to find a suitable religion for themselves. All round, thus, there was an unsettled state. In the heart of their hearts, the wise amidst the Lahories were sending up prayers to have some one who would give them rest. That some one now came in the body of Dayanand. He was not long there when a Samaj was started—a Samaj that grew with greater vigour and ampler luxuriance than the one at Bombay. At Lahore the principles of the Samaj were modified, the ten main principles now being made more definite and separated from the *Upanyams* or bye-laws. The Bombay and other Samajes soon accepted the remodelled rules which continue to have full force even at present.

The Lahore Samaj continued to advance by leaps and bounds and Rishi Dayanand occasionally took an opportu-

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nity of paying visits to outstations for Prachar work. In the month of July 1877 Dayanand was seen giving expression to his eloquent utterances in the city which has been rightly styled as the religious capital of the Punjab. Dayanand's presence in the city was most opportune. A number of young men whose imagination had been fed on the writings of the different preachers of the Gospel of Mary's son, were making preparations to bid last farewell to the religion of their ancestors. Dayanand's lecture served their purpose and these young men continued to remain in the fold of their forefathers. Both the Christian missionaries and the Pundits of the Puranic religion in vain tried to meet Dayanand successfully. The latter one day promising to hold a discussion with Swamiji adopted their usual tactics, throwing stones and hurling abuse at the devoted head of Dayanand. But in spite of all this opposition the religious capital of the Punjab followed the example of the secular capital and established a Samaj there.

Gurdaspur gentry soon performed the pleasant office of welcoming to their home the unsurpassed revivalist of the age. An electric current passed through the whole locality. Both the friend and the foe were up and doing. Friends came to hear, admire and applaud, while men of narrow minds and shallow intellects villified and abused the learned lecturer, thus according to their wont proving themselves to be uncompromising enemies of progress. However, in spite of their worst efforts Gurdaspur followed in the wake of the two premier cities of the province and started a Samaj there.

Taking leave of the inhabitants of Gurdaspur, Dayanand after visiting Amritsar went to Jullandur. No less than forty lectures were delivered at that place. Amidst the incidents round which the interest centres, may be named Dayanand's lecture denouncing, in unmeasured language, connection with prostitutes to which the Sardar, in whose Bungalow Dayanand was putting up, had fallen a prey and Dayanand's discussion on "Transmigration and Miracles" with Maulvi Ahmed Hussein. An account of the discussion was published by the learned editor of the "Wazir-i-Hind," a Mahomedan gentleman of liberal and unbiased mind. The writer notes with regret the lightness and folly of the Maulvi, who after the discussion exhorted the ignorant brothers of his faith to proclaim him victorious and parade him throughout the city. At the time when Dayanand left Jullandur, that town which since has proved itself to be so active and energetic in the cause of female education, in particular, and other Samajic work in general, had not as yet seen the rose of a Samaj standing all bright to attract and charm its inhabitants.

Ferozepur Cantonement was next visited. Thither Swamiji went in response to the invitation of the Hindu

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Sabha of the place which counted amidst its members most ef the citizens of light and leading. Dayanand's presence gave a new life to the place. Men's sensibilities were awakened and their energies made to work in the right direction. Verily it was so. To-day Ferozepur is justly proud of the great orphanage which has long given shelter to many a wounded heart—aye the orphanage which, if not the foremost, is undoubtedly one of the foremost in the Samajic world. Whose spirit is it that has made Ferozepur the centre of the hopes of so many sincere souls : whose spirit is it that in its aid has made the fervent prayers of thankful hearts, unceasingly night and day travel up to the foot of the Most High ? Oh it is Dayanand's siprit.

Rawalpindi next attracted Dayanand's attention and to it he repaired on his great mission. Dayanand's arrival here soon made the town put on a new look. Some with gladdened hearts began to work in right earnest to make Dayanand's mission a success, others, on the other hand, every day grew more and more gloomy to see their old friendly superstitions shaken and their old system upset. But Davanand stood for truth and hence he triumphed. Soon Rawalpindi saw itself adorned with a beautiful flower of the Vedic Church.

Jhelum and Gujrat now received the mightest reformer of his age and listened to the eloquent words of a man whose equal it is not easy to find. Jhelum which now saw the sweet smelling rose of the Arya Samaj adorning the banks of its beautiful brook, afforded Dayanand an opportunity of meeting a very old Yogi who was well versed in the Vedic lore. It gave Dayanand great delight to speak to that Sadhu in Sanskrit and Dayanand, in the short time that was at his disposal, tried to get as much pleasure as possible. Gujrat, on the other hand, gave a hearty reception to Dayanand—pouring down a shower of stones at him. But these lifeless pieces of matter could succeed not in hindering Dayanand in his work Dayanand who was full of vivacity and vigour.

Wazirabad, where a Samaj was already in existence demanded Dayanand's presence and that demand was not to go unsatisfied. Soon was Dayanand there. The Puranics could bear not his presence and hence they left no stone unturned to disturb him. One day an assault was made on Swamiji. But as Shri Shanker Acharya had once dispersed the mob with his *Danda*, so did Dayanand do now. Unable to do mischief in presence of Dayanand's magnetic personality the brave soldiers of the Puranic faith led an attack on the lonely clerk of Swamiji and to their honour succeeded in bringing him down to the ground.

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THE POWER OF ब्रह्मचर्य्य

(A playful remonstrance to Gangamata.)

---

1. Dear Ganges Mother, why a rebel werst
To plans thy sons had made thy width to narrow ?
Did'st not then see that by a curb-éd breadth
A greater depth thou gottest ? Naught didst lose
But thy strong mother-will ! and—as thou lov'st thy sons—
Should'st gracious be ! And blessing all their efforts
Should'st accede to give them more of earth, if that they need
Upon thy banks !

---

2. Say, did'st not smile as sturdily they worked
To bring the stones and timber thee to curb ?
To see e'en children lugging—hugging—tugging.
Mighty posts and cumbrous stones ? And then all placing
With the manly vigour of their ancient race and state ?
Say—werst not proud of such strong sons and brave
Upon thy banks ?

---

3. But no! Thou did'st rebel! Though not at first
Did'st shew thy mind to their outnumbering force !
But, after all was built and they'd retired
To books and sweet contentment with their work
Accomplished, thou to Agni wentst !—to Agni Lord of Fire !
And Him as friend invoked—as helper in thy will
Thy depth to render up, thy width again to grasp
Between thy banks !

---

4. Thou did'st forget the while how strong the force
The Brahmachari wields in will and power !
And e'en by Agni's aid thou didst believe
Thy purpose to attain ! and thus did'st pray
"Oh Agni come, I say, and burn these down
"These bulwarks grim that these new banks hold up
Along my waters !"

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5. Thou did'st not reckon with the sharpened senses,
The sharpened wit and power invincible
That these thy sons, thy virgin boys, could muster!
And thus did'st feel all sure as Agni Lord replied,
And with His burning flames right quick began
The breadth of their whole work to sweep away
From off thy banks!

---

6. But thus it came about. The senses ran
Their lords to warn and serve! And SMELL and HEARING both
Announced thy plot rebellious! And then forsooth oh Mother
On thy banks there swooped in strength and mighty numbers
'Gainst the Lord of Fire—aye 'gainst that Dreaded One—
The boys, thy sons, who struck in such straight fashion
That at once He crippled was! aye, crippled—crushed —and beaten
Off thy banks!

---

7. E'en so it was! Those sturdy arms and minds invincible,
Each quickened by the Brahmachari's force,
On Agni fell! And in such forceful fashion that,
By tugging, pulling, dragging, all He'd touched and licked,
And scattering here and flinging there his flaming embers red,
And kicking o'er his blackened ruins besmoked,
They crushed Him into nothingness—and bade Him go
From off thy banks!

"I &.

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8. Now sure must droop thy head !
Or rush right quick along !
For e'en a shame must feel
At Agni's work ! For this *thy* will it was
He came and spoilt and blackened all
The beauty on thy sides !
And killed the munj ! And nests of birds destroyed
Upon thy banks !

---

9. Henceforth remain thou must, e'en as they willed !
For 'tis for work and not for pleasure's aim
This earthwork broad and this the wider way !
But, curbing in thy breadth and giving depth
To thee, oh mighty one, as *Sons* they act—
And not as vandals hurt thy Mother-heart !
For see ! though thus restricted thou must henceforth keep,
They bend—they bow—they fold their hands to thee
Upon thy banks !

ELIZABETH ARNOLD.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

An Ancient Indian Town.

AYODHYA.

'Ikshváku's sons from days of old
Were ever brave and mighty-souled,
The land their arms had made their own
Was bounded by the sea alone.
Their holy works have won them praise,
Through countless years from Manu's days.
Their ancient Sire was Sagar, he
Whose high command dug out the sea;
With sixty thousand sons to throng
Around him as he marched along.
From them this glorious tale proceeds;
The great Ramayan tells their deeds.
This noble song whose lines contain
Lessons of duty, love, and gain,
We two will now at length recite,
While good men listen with delight.
On Sarju's bank, of ample size
The happy realm of Kosala lies,
With fertile length of fair champaign,
And flocks and herds and wealth of grain,
There, famous in her old renown,
Ayodhya stands the royal town,
In bygone ages built and planned
By sainted Manu's princely hand.
Imperial seat! her walls extend
Twelve measured leagues from end to end,
And three in width from side to side,
With square and palace beautified,
Her gates at even distance stand;
Her ample roads are widely planned.
Right glorious is her royal street

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Where streams allay the dust and heat,
On level ground in even row
Her houses rise in goodly show ;
Terrace and palace, arch and gate
The queenly city decorate.
High are her ramparts, strong and vast,
By ways at even distance passed,
With circling moat, both deep and wide,
And store of weapons fortified.
King Dasaratha, lofty-souled,
That city guarded and controlled,
With towering Sál-tress belted round,
And many a grave and pleasure-ground,
As royal Indra, throned on high,
Rules his fair city in the sky.
She seems a painted city, fair
With chess-board line and even square.
And cool boughs shake the lovely lake
Where weary men their thrist may slake.
There gilded chariots gleam and shine,
And stately piles the gods enshrine,
There gay sleek people ever throng
To festival and dance and song.
A mine is she of gems and sheen,
The darling home of Fortune's Queen,
With noblest short of drink and meat,
The fairest rice and golden wheat,
And fragrant with the chaplet's scent
With holy oil and incense blent.
With many an elephant and steed
And wains for draught and cars for speed,
With envoys sent by distant Kings,
And merchants with their precious things
With banners over her roofs that play,
And weapons that a hundred slay ;
All warlike engines framed by man,

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And every class of artisan.
A city rich beyond compare
With bards and minstrels gathered there,
And men and damsels who entrance
The soul with play and song and dance,
In every street is heard the lute,
The drum, the tarbet, and the flute,
The Veda chanted soft and low,
The ringings of the archer's bow;
With bands of godlike heroes skilled
In every warlike weapon filled,
And kept by warriors from the foe,
As Nagas guard their home below.
There wisest Brahmans evermore
The flame of worship feed,
And versed in all the Veda's lore,
Their lives of virtue lead.
Truthful and pure, they freely give;
They keep each sense controlled,
And in their holy fervour live
Like the great saints of old.

Griffith's Ramayana.

Post Mortem Examination in Ancient India.

(Asumritaka Pariksha).

In case of sudden death, the corpse shall be smeared over with oil and examined

Any person whose corpse is tainted with faeces and wine, with organs inflated with wind, with hands and legs swollen, with eyes open, and with neck marked with ligatures may be regarded as having been killed by suffocation and suppression of breathing.

Any person with contracted arms and thighs may be regarded as having been killed by hanging.

Any dead person with stiffened arms and eyes, with tongue bitten between the teeth, and with belly swollen, may be considered as having been killed by drowning.

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Any dead person wetted with blood and with limbs wounded and broken, may be regarded as having been killed with sticks and ropes.

Any dead person with fractures and broken limbs, may be regarded as having been thrown down.

Any dead person with dark-coloured hands, legs, teeth, and nails, with loose skin, hair fallen, flesh reduced, and with face bedaubed with foam and saliva, may be regarded as having been poisoned.

Any dead person of similar description with marks of bleeding bite, may be considered as having been bitten by serpents and other poisonous creatures.

Any dead person with body spread and dress thrown out after excessive vomiting and purging, may be considered as having been killed by the administration of the juice of the madana plant.

Death due to any one of the above causes is, sometimes under the fear of punishment, made to appear as having been brought about by voluntary hanging, by causing marks of ligature round the neck.

In death due to poison, the undigested portion of meal may be examined in milk, or the same extracted from the belly and thrown on fire may, if it makes 'chitchita' sound and assume the rain-bow colour, be declared as poisoned.

Or when the belly (hridayam) remains unburnt, although the rest of the body is reduced to ashes, the dead man's servants may be examined as to any violent and cruel treatment they may have received at the hands of the dead. Similarly such of the dead man's relatives as a person of miserable life, a woman with affections placed elsewhere, or a relative defending some woman that has been deprived of her inheritance by the dead man may also be examined.

The same kind of examination shall be conducted concerning the hanging of the body, of an already dead man.

Causes such as past evils or harm done to others by a dead man, shall be inquired into regarding death due to voluntary hanging.

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All kinds of sudden death, centre round one or other of the following causes ;—

Offence to women or kinsmen, professional competition, hatred against rivals, commerce guilds and any one of the legal disputes.

When, owing to false resemblance, one's own hirelings, or thieves for money, or the enemies of a third person murder one, the relatives of the deceased shall be inquired as follows :—

Who called the deceased ; who was with him ; who accompanied him on his journey ; and who took him to the scene of death ?

Those who happened to be at the locality of murder shall be severally asked as follows :—

By whom the deceased was brought there ; whether they (the witnesses) saw any armed person lurking in the place and showing signs of troubled appearance ?

Any clue afforded by them shall be followed in further enquiry.

After examining the personal property, such as travelling requisites, dress, jewellery, or other things which the deceased had on his body while murdered, such persons as supplied or had something to do with those things shall be examined as to the associates, residence, causes of journey, profession, and other calls of the deceased.

If a man or woman under the infatuation of love, anger or other sinful passions commits or causes to commit suicide by means of ropes, arms, or poison, he or she shall be dragged along the public road by the hands of a chandâla. For such murderers as the above, neither cremation rites nor any obsequies usually performed by relatives shall be observed. Any relative who performs funeral rites to such wretches, shall either himself be deprived of his own funerals or be abandoned by his kith and kin. Whoever associates himself with such persons as perform fordidden rites, shall, with his other associates, if any, forfeit within a year the privileges of conducting or superintending a sacrifice of teaching, and of giving or receiving gifts.

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OUR LIBRARY TABLE.

THE DIVINE WISDOM OF THE DRAVIDA SAINTS BY

A Govindacharya Veda-Griham, Mysore (S. India.)

The aim of the author is to popularize the *Bhagti* School and its teachings as they once prevailed in the South of India. He embodies in the present volume a fairly large collection of those 'old Spiritual Sayings' which so characteristically moulded the lives of people in those days and hopes thereby to stem the tide of Materialism and Vice which 'by Western thought and Western habits have unfortunately contributed to upset the minds of the Indian Youth.' Those who are acquainted with the *Bhagti* School of Northern India shall very well appreciate and enter into the spirit of the teachings of the Dravidian Saints. The religion of Love, its heart-pourings, its mystic terminology, its bold defiance of Reason and Logic, its Faith-reveries, its intuitional insight have always been the same everywhere.

The author divides the book into a number of short topics each complete and independent in itself and illustrated by conversations and anecdotes. Copious foot-notes are also given which are in the form of correspondences drawn from the works of Western Divines. For easy reference, a synopsis of contents has also been prepared and added. The author seems to think that the conception of God as a *Person* implies necessarily Image-Worship and Incarnation-doctrine. This is too narrow a conception of *Personality*. We may believe in a Conscious, Loving, Intelligent, Universal Principle as the Author of Creation and yet deny the low, anthropomorphic picturing of Him into various Shapes and Forms. The book can be had of the author.

2. *The Theosophical Society and its Esoteric Bogeydom by F. T. Brooks "Vyasasharma" Bookshop, Mylapore, Madras.*

Mr. Brooks continues exposing the esoteric propaganda of Mrs. Annie Besant. We are glad, he is not violent and

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has throughout the book maintained self-control so needful in such a characteristically one-sided campaign. We are sure his writings will have wide influence and he will certainly share (as he hopes) his experience of breaking through the meshes of an awful psychic spell with others for whom he is labouring. The present volume is sufficiently large and deals with the various phases of the Theosophical Movement, consistent or inconsistent with the main principles of Theosophy, which with the advance of years has become more and more sectarian and narrow in its scope and methods. In one of its chapters the author has traced the failure of the Theosophical Movement and vividly portrays the causes that led to this disastrous end. He thinks that it has never been quite straightforwardly and open-handedly managed, and that its leaders put their trust in Astral Bogeys instead of in the spirit of Organic Humanity, now labouring for expression everywhere, and that its workers have always sacrificed Principles before Personality. The author has given in the present volume, the full account of J. Krishnamurti cult, also of the Order of the Star in the East. In the beginning of the book, a list of the names of certain Theosophists is given, they are supposed to be identified in the 'lives of Alcyone' a queer monopoly! At the end of the book we are given a letter by Mrs. Annie Besant contributed to the *Christian Commonwealth* and a Reply to the same by Pundit Bhagwan Dass, M.A., Secretary, Central Hindu College. Both constitute very interesting reading. Pundit Bhagwan Dass in his masterly style traces the whole Psychology of the recent Theosophic disturbance and of the *wonderful* part played by Mrs. Annie Besant in her campaign. Pundit Bhagwan Dass is of opinion that while the aim of real Theosophy is to "universalize aspirations," that of the Esoteric section and neo-theosophy of Mrs. Besant is expressly and acutely to " personalize " them. What a strange contrast !!

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G. A. Natesan and Co.'s publications.

(a). *Hindu Psalms and Hymns by Mr. K. V. Rama Swami B.A.*

(b). *Tales of Raja Birbal by Kulasekharam B.A., L.T.*

Each for four annas only.

The first is a useful booklet containing some of the choicest *stotras* both from the Classical and the Vernacular literatures of India, with criticism and commentaries on the same. As we glance through the pages we feel that a far better choice could be made. and far more inspiring hymns could be gathered from the Sacred books of the Hindus that are brimming over with gleaming Ideas and charming Ideals.

The second booklet containing Tales of Raja Birbal, abounding in wit and humour of quite a genial kind is for those who want to while away a delightful half hour.

SUDHAKAR.

Artha Shastra—(1st Volume) by Prof. Bal Krishan M. A., Professor Gurukula Kangri. Price 1-8-0 Can be had from the Author.

This is the first volume of the treatise which Prof. Bal Krishan intends to write on Political Economy in Arya Bhasha. It deals with only one department of the subject —namely production. The writer is the master of his subject, and the treatment of the subject in this volume is worthy of him. It is full and scientific though at places a little confused. Every point has been made clear by illustrations and statistical references. A good book on this subject in Arya Bhasha was very badly needed and this publication has supplied the need. When this book is completed we think Arya Bhasha will be able to boast of a scholarly written work on Economic Science. The book is mainly written for those students of the Gurukula Vishwa Vidyalaya, who take Economics as their elective subject, but it will be also very useful for the general public. Busi-

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nessmen, and land-owners, can learn many useful things from it. The book ought to be patronised by the public.

The language of the book is generally simple, though there is yet room for improvement in that direction. We think, the book was written in hurry, and it was printed at Lahore. Consequently many typographical errors have crept in. But they are not so important as to affect its utility. In the next edition we hope the author will try to make it more easy and less bulky.

On the whole the book is very useful and ought to be on the shelf of every Arya Bhasha-knowing Indian.

INDRA.

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The Gurukula Samachar.

Motto I :—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

(By Professor Seva Ram Pherwani, M.A.)

The Return Match.

It is a busy time these two days. The Delhi St. Stephen's College Team is at the Gurukula. Our dear Mr. Sudhir is here with his eleven to play a foot-ball match. You see them—our Delhi friends—dine in a long straight row, in the Gurukula fashion, on Gurukula premises, in the long straight verandah of the new block beside the Ganges banks. They rest a day to refresh themselves for the match on the morrow-morn.

The students and staff of the Happy Colony sleep too with just a gentle stir to see the Match on the morrow-morn. The sun shines as afore. It witnesses the teams coming in and groups of sympathetic students—the Brahmacharies. The Adhyapaks are all there. The spectators fringe the foot-ball lawn and leave the central maidán clear for the twenty-two players and their referees. The central moving two dozen figures at last settle into their respective posts, the goal keepers at the apex, backs, half-backs in between and forwards five at the bases of the opposing triangles.

Whew-sh-rrrr —— whistles the referee. Legs move and hands and heads and shoulders sway from side to side and the poor foot-ball is kicked by one and all up and down, this side and that. Its moving bounding rotund shape is the centre of attraction for all eyes. Thanks to the man who first introduced this moving active invitation to satisfy the kicking instinct of the young. The backs on either side are particularly harsh on the inflated leathern globe. When the poor ball is anxious to reach its goal the jealous guardians of the goal kick it aloft thirty feet high and safe beyond the reach of the keenest kick. Its fall from this proud height is anxiously watched by the players below, some ready to head it forward, some to breast it back and some to kick it to their companion there. On ground the ball knows no peace. There is tug and tumble, thrusting and pushing and clever kicking to

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confound your opponents. And so its moves. Whew-sh-rrrr in at the goal at last. The poor foot-ball has had an unwelcome welcome at the goal of the Gurukulites. Yes once more too the ball shows a liking to get through the Gurukulite goal. The Gurukulites now cajole it and kick the conviction into it that the goal on the other side is much the pleasanter for it. Hard kicks and once, twice, thrice it is through the goal of the Delhi team. Oh it was a friendly play in unfriendly sunshine. The sun shone bright and keen. It shot its fierce rays on the players below and the heavy shirted, heavy booted Delhi team was the greater victim to its warm welcome. Thus passed the morning play. The players retired to refresh themselves on the simple, sweet, nature's own distilled *sherbet* of the watermelon. In the evening there was formal informal practice between the Delhi team and the Gurukula first best foot-ball team. The Gurukulites sent the ball thrice through the Delhi goal and sorry to say the ball displayed distinct unwillingness to get through the Gurukula goal. Thus three love was the evening score. The one thing that the matches prove is the superiority of open air life, unstimulating diet and regulated life. In power of endurance the Gurukulite easily surpasses the City College man. Dear reader, would you profit by the Gurukula ideal lead an outdoor life, take unstimulating diet and lead a regulated life of conserved manhood and you will have the same results physically.

The Upadeshak Maha Vidyala.

The practice and preaching of the Vedic Dharma—that was the ideal the Gurukula was started for. Hitherto the activities were mainly restricted to the practice side—the time was not yet ripe for the Vedic Preachers Classes to be opened. Not a day too soon the institution has entered on its mission of educating and sending forth Vedic missionaries. The Upadeshak College classes have been opened. A natural and necessary step has been taken in the onward march of gradual progress. It is wonderful, with

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what alacrity, the overworked staff have responded to this call. One and all have volunteered to man this important branch—to take a hand in this grand work, in addition to their daily duties in the Mahavidyala classes. The Brahmacharies too have shown a praiseworthy readiness to take up and further this idea. The step is fraught with great good for the future. It is bound to be an epoch-making event in the history of the institution. The institution of the people will now be able to serve the people both indiretly through the ideals it embodies and the influence of exemplary life its graduates lead as well as directly through the message of the Vedas, that the preachers it will now produce, will carry through the length and breadth of the land. Hitherto the institution had as it were been fitting itself for this grand work of sending forth men fit to carry its distinctive message. After a period of gradual growth it has entered on this responsible mission and may the Almighty make its work really fruitful. Already the electric effect of a higher purpose is visible in the glowing faces of the Brahmacharies and workers in this line. The tone of the whole institution is bound to grow a degree more refined through this welcome addition to its activities. As an immediate result of this greater quickening we find the birth of a new Sabha which will now be known as the Arya Sevak Sabha. The purpose of this students' league will be to intensify the life religious in the hearts of its members and all around. It will try to convert men of character into men with a mission. There will be weekly meetings in connection therewith. Sacred hymns would be sung and discourses delivered on subjects pertaining to the Life Religious. The Brahmacharies' hearts are ready to catch this call for deeper life—this creation of a nobler manhood not only among themselves but in their brothers all around. May the Source of all Enlightenment work His Will through these heart offerings and heart liftings.

Om shanti ! shanti !! shanti !!!

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A Brahmachari's Account of the Return Football Match.

"The party has come," shouted the little Brahmacharis on the Ganges bank after their dinner. The riddle has been read at last. Yes, it has come. I can see the Delhi team from my room, with their eyes speaking of a respectful curiosity to see a place about which they have heard so much. Poor cooks! Poor Bhandaris! Under the scorching heat before the burning fire they have to work even longer than usual, now cursing the matches, now clapping the chapatees into shape, placing them on 'tava' then again on fire and then watching them swell—a monotonous task still more bitter through heat. But yet there is one thought that cools them—they have guests in their home and even the servant in the Kula cannot but feel that they are his guests. Dinner is over, and loud laughters tell us both the parties are enjoying the meeting. Let us wait till to-morrow.

Tun! Tun! Tun! The Gurukula Brahmacharis are in the field but what about the Delhi team? Ah our friends! They have spent a sleepless night in the train. That is a sufficient excuse why they are not ready. Half an hour more. Both parties in the field! A dead silence torturing eagerness! See! Five minutes and a goal on our side! Ten minutes and a goal again! Faces down, hearts down and murmurs up! cheers! A goal!

A few minutes more, a goal again. Now is the occasion for philosophy to come to comment on turns of fortune. Half time over. Dull recess over! A goal! Ha! Ha! Ha Brahmacharis hard on defence now. A long whistle. Hurrahas and Nandamah. Thus ends this friendly hostility. The triumphant band marches out putting chivalrously a cloak of seriousness to suppress the bursting joy, commenting on the fickleness of fortune, a good food for consolation. Hallo Captain, Laurels! Is it not: Ha, a smile shyly stealing over his lips is the answer. Let philosophers see to their tedious task of moralizing. I know only to join the merry party and contribute a loud laugther to its joy.

BUDHA.

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